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Selections.

From the Baltimore Saturday Visiter.

REVIEW.*

BY S. M. JANNEY, OF LOUDEN COUNTY, VIRGINIA.

(Continued.)

Let us see what are the arguments by which our author expects to overturn the convictions of an enlightened community? What are the barriers he would oppose to the resistless tide of public sentiment throughout the civilized world? He sets out with the proposition, "That the institution of slavery received the sanction of the Almighty in the patriarchal age;" which he endeavors to prove by asserting that Abraham and other patriarchs held slaves, and *that they enjoyed the favor of God*, and therefore slavery must be consistent with the will of God, unless we can show that Jesus Christ has abolished it "by a prohibitory command." It is not sufficient for this Biblical critic, that we show that slavery is not consistent with the highest good of mankind, nor with the spirit of the gospel; it is of no avail for us to prove that the principle of justice, mercy, love, and purity of heart, inculcated and exemplified by Jesus Christ and his apostles, will put an end to this, and all other moral evils. He still requires an express prohibition before he can admit that it is wrong. This argument, if it proves anything, proves entirely too much; for it would justify every evil action committed by the patriarchs, prophets, or judges of Israel, unless there be in the New Testament, an express prohibition. For instance, bigamy was practised by Abraham and Jacob; and polygamy was perpetrated by David and Solomon; all of whom enjoyed the favor of God. Bigamy was even permitted under the Mosaic law, which makes provision, that "if a man have two wives, one beloved, and the other hated," he shall not make any distinction in favor of the children of the beloved wife. Deut. xxi, 15 It also requires that a man shall marry the widow of the deceased brother, if he died without issue. At the time of the Messiah's advent, polygamy prevailed in the western part of Asia, yet we do not find that he has "*abolished it by prohibitory command*" in any of his discourses that are on record; nor is it interdicted in any of the apostolic writings, and we have every reason to believe that when men having more than one wife were converted to the Christian faith, the apostle did not require them to put away all but one. Here then is a case precisely in point, (and many others might be adduced,) to show that the rule laid down by this advocate of slavery would justify a species of wickedness that our laws condemn, and which is contrary to the moral sense of the whole civilized world. It is remarkable that Milton, one of the most learned and gifted men that ever lived, has attempted, in his treatise on Christian doctrine, to justify polygamy on this very ground; that is, he pleads the example of the pious patriarchs, the sanction of the Mosaic law, and the silence of the New Testament.

The same distinguished poet endeavors to show by arguments drawn chiefly from the Old Testament, and from expediency, that lying is sometimes justifiable under particular circumstances. It is probable he found in the case of Abraham a notable example to excuse this odious vice. It will no doubt be remembered by all who have read the Bible, that when this "father of the faithful" went down into Egypt, he called his wife, his sister, and induced her to join in the same dissimulation, lest the Egyptians, being smitten with her beauty, should kill him in order to obtain her. He again did the same thing in the presence of Abimilech, and from the like unworthy motives. In both these cases Sarah was only saved from dishonor by Divine interposition. Shall we then conclude that such dissimulation and falsehood are justifiable now because there is no evidence that Abraham incurred the Divine displeasure?

I will illustrate this argument still more forcibly, to the author of the "Brief Examination," by citing a case on which he seems to dwell with peculiar complacency—that of Hagar, the African woman, who, he tells us, was Abraham's slave, and became his "secondary wife." Would Abraham's conduct in this case, justify a slaveholder in our day in taking one of his female slaves for a "secondary wife," as he is pleased to term her? This is the first instance of *amalgamation*, that we read of; but there is "*much color* for the belief" that the practice has not been confined to the patriarchal age. Our author won't refer to that passage in Genesis, where it is said, "And Noah *awoke from his wine* and knew what his younger son had done unto him, and he said cursed be Canaan, a servant of servants shall he be to his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant; God shall enlarge Japhet and he shall dwell in the tents of Shem, and Canaan shall be his servant,' ix. 25, 27. "Here," he says, "language is used showing the favor which God would exercise to the posterity of Shem and Japheth, while they were holding the posterity of Ham in a state of abject bondage. May it not be said in truth, that *God decreed this institution* before it existed, and has he not connected it existence with prophetic tokens of special favor to those who should be slave owners or masters." (page 6.) This is indeed a precious chain of reasoning, and worthy of the startling conclusion at which he arrives; that slaveholders are the special favorites of heaven. But let it be observed, he substitutes the "*posterity of Ham*," instead of Canaan, his youngest son, in order to convey the idea that all the posterity of Ham, were the objects of this malediction. Now, he must have been perfectly aware that the descendants of Canaan settled in the country that was afterwards called by his name, and when they had arrived at such a pitch of wickedness, that the cup of their iniquity was full, the Israelites under Joshua, exterminated or drove them out, except the Gibeonites, who by fraud imposed upon the princes of Israel, and induced them to make a covenant with them, contrary to the Divine command. The Israelites finding they had been deceived, reduced them to servitude, and "Joshua made them hewers of wood and drawers of water, for the congregation, and for the altar of the Lord," Joshua ix. 27. This appears to have been a state of political bondage rather than of domestic slavery. Thus was fulfilled the malediction of Noah, which, according to our author, was a *decree* of the Almighty. If their servitude was decreed, then the fraud by which it was effected must also have been decreed, and consequently he would make the Almighty the author of fraud. Truly this is a beautiful illustration of the doctrine of predestination. The Most High commanded the Israelites to *spare none* of the inhabitants of the land, and yet he had *before decreed* that part of them should be spared and reduced to slavery! It is really astonishing that men cannot perceive the difference between a prophecy and a decree. The destruction of Ninevah was prophesied of by Jonah, *at the Divine* command, without any expressed conditions. "Yet forty days," he said, "and Ninevah shall be overthrown," Jonah iii. 4. But its destruction had not been *decreed*, for it did not take place owing to the repentance of the people. The treachery of Judas Iscariot, and many other wicked deeds, were foretold by the prophets, yet we cannot suppose these were decrees of the Almighty, for if so, it would make him the author of evil.

Our author's second proposition is:—That "slavely was incorporated into the only national constitution that ever emanated from God." He says, "The next notice we have of servants as property, is from God himself, when clothed with all the visible tokens of his presence and glory on the top of Sinai, when he proclaimed his law to the millions that surrounded its base." "Thou shalt not covet thy neighbors's house, nor his wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. xx. 17. "There," he says, "is a patriarchal catalogue of *property*, having God for its author, the *wife among the rest*, who was then purchased as Jacob purchased his two wives by fourteen years service." Hear this, O ye wives of the Stringfellow congregation! He says wives were property under the old law, and therefore you may calculate upon this claim being again asserted, if his doctrines should prevail. The title of your lords to hold you as property, can easily be made out thus: Jacob purchased his wives—they were his property—wives are enumerated as property by the Most High in the law he gave to the Israelites. Jacob was a good man, and if it was right for him to purchase wives, and hold them as property, therefore it must be right for us. This relation too, like the institution of slavery, was "incorporated into the only national constitution which ever emanated from God," and as Jesus Christ and his apostles have not said that husbands have no right of property in their wives—it follows of course that it would be perfectly right now for men to sell their daughters, and for the husbands who should buy them, to hold them as their property. I challenge any man to show the difference between this chain of reasoning, and that by which our author endeavors to prove the lawfulness of slaveholding. I hope he will profit by this hint; and, when he next writes a book, I will recommend for a text "Sarah obey Abraham, calling him lord," 1. Pet. iii. 6; which may also serve for another argument to prove that wives should be considered the property of their husbands.

The above argument might be still further extended, and very beneficially, to those who are of the tribe of Levi, by reviving the old Jewish law, in relation to tythes which were "incorporated unto the only national constitution that ever emanated from God," and it is probable, for this reason, that some of the clergy profess so much reverence for that old law, which the apostle Paul says "made nothing perfect." Heb. vii. 19. and of which Ezekiel says, (in the name of the Most High,) "I gave them statutes that were not good, and judgments whereby they should not live." Ezek. xx. 25. But if the law was not good and "made nothing perfect," wherefore did he give it to them? Because they were not capable of receiving a higher law, they had been for a long time in bondage to the Egyptians, who were probably the most superstitious people on the face of the earth. The Israelites were a stiff-necked and rebellious people; they had imbibed many of the Egyptian superstitions, and were prone to idolatry. Therefore he gave them a law suited to their degraded and barbarous condition. This is clearly shown by the language of Jesus Christ in relation to divorce; when he was asked "Why did Moses then command, to give her a writing of divorcement, and to put her away, he saith unto them, "Moses, *because of the hardness of your hearts* suffered you to put away your wives, but from the beginning it was not so," Mat. ixx. 8. It appears from this, that the Jewish Rabbis, like some of the preachers of the day, were in the habit of pleading the permission of Moses, as a Divine command for the commission of evil. May we not say to these blind guides, as Paul said to the Athenians, with regard to idolatry: "The times of *this ignorance* God winked at, but now commandeth all men everywhere to repent. Acts. xvii. 30. But although the Mosaic law was far from being good when compared with the higher standard of Christian morals, it was not quite so bad in relation to slavery, as our author would make it appear, and it was in many points far superior to any other code of laws then in existence among surrounding nations.

I will now cite some of the provisions of the Jewish code in relation to servants: "If thou buy a Hebrew servant; six years he shall serve, and the seventh he shall go out free for nothing." Ex. xxi. 2. "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant." Lev. xxv. 39. "The bondmen and bondmaids, which thou shalt have, shall be of the heathen that are around about you; of them shall ye buy bondmen and bondmaids." "Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, shall be your possession. And ye shall take them for an inheritance for your children after you; they shall be your bondmen forever." Lev. xxv. 44–46. "And ye shall hallow the fiftieth year, and proclaim liberty *throughout all the land, to all the inhabitants thereof;* it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family." Lev. xxv. 10. "Every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof, (that is, the passover;) a foreigner and a hired servant shall not eat thereof." Ex. xii. 44, 45. From these texts I think I may deduce the following conclusons:

1st. The Mosaic law *permitted* the Israelites to be sold for debt, which wicked custom then prevailed among other nations; but Moses introduced provisions to mitigate the hardships of it, and to limit their servitude to six years.

2d. Moses, "because of the hardness of their hearts, suffered them to buy bond-servants from among the heathen, and of the children of the strangers that sojourned among them." These bond-servants they could bequeath to their children, to serve until the year of jubilee; for on the fiftieth year, liberty was proclaimed "throughout the land *to all the inhabitants thereof.*" The law does not say that the *posterity or increase* of these bond-servants should be held as property. On the contrary, they were subjected to the rite of circumcision, and thus being ingrafted into the family and stock of Abraham, they partook of the passover, and became entitled to all the privileges of Israelites. Perhaps it may be objected that the word "forever," implies perpetual hereditary bondage, but it may be shown from our author's own argument, that this word when thus applied, had no such meaning He quotes the passage from the Mosaic law relative to a Hebrew servant who, after serving six years, should wish to remain with his master, saying: I love my master, my wife, and my children; I will not go out free; then his master shall bring him unto the judges, and shall bore his ear through with an awl, and he shall *serve him forever.*" page 17. But in another place he tells us "it was enacted by the Most High, that his own people may sell themselves and their families, *for limited periods*, with the privilege of extending the time at the end of the sixth year *to the fiftieth year, a jubilee*, if they prefer bondage to freedom." page 15. Now he admits the word *forever* when used in relation to Hebrew servants, meant a *limited period* extending only to the year of jubilee. It is perfectly clear that the law placed those Hebrews who became voluntary bondmen, on the same footing with the bondmen and bondmaids purchased of the heathen—all of whom went out in the year of jubilee.

Let me inquire whether our author seriously believes that the provisions of the Mosaic law ought to prevail now? for such appears to be the purport of his argument. If so, he would approve of white men, as well as black, being sold for debt. He would allow us to buy, for servants, the children of the poor strangers who immigrate to this country, and he would require all slaveholders to set their slaves free every fiftieth year, which would be tantamount to saying that all the slaves in the United States, ought to have been free many years ago. To the last of these conclusions, I apprehend, he would object, although the others might be satisfactory; for he says the institution of domestic slavery is "*full of mercy*," and he argues from the *alledged* fact, "that the Almighty has singled out the greatest slaveholders of that age, as the objects of his special favor, it would seem that the institution was one furnishing great opportunities to exercise grace and glorify God, as it still does when its duties are faithfully discharged." Page 13. But let us see what are some of these duties. He quotes with approbation, this law of Moses: "If a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished, notwithstanding if he continue a day or two he shall not be punished, for he is his money." Ex. xxi. 20. He then observes, "If the death did not take place *for a day or two*, then it is to be presumed that the master only aimed to use the rod so far as was necessary to produce subordination, and for this the law which allowed him to lay out his money in the slave, would protect him against a punishment. This is *common sense principle* which has been *adopted substantially* in civilized countries where involuntary slavery has been instituted, *from that day until this.*" "Now here," he continues, are laws that authorize the holding of men and women in bondage, and chastising them with the rod with a *severity that terminates in death.*" Page 17.

Is it possible that this revolting sentiment could have been written by a man professing to be a minister of the gospel? Will not the whole civilized world cry shame! He actually claims for the master the privilege of whipping his slaves with a severity that "*terminates in death*," and this horrid punishment he would have extended, without judge or jury, even to the weak and delicate frame of woman! "This," he says, "is the *common sense principle* which has *been adopted substantially in civilized countries*, where involuntary slavery has been instituted, from that day to this." I do not believe that the slaveholders of Virginia will thank him for maintaining a principle like this, which is well calculated to bring the whole system into disgrace, and to excite the abhorrence of all reflecting minds. All the efforts of deists and infidels to impede the progress of Christianity, and to bring the Bible into contempt, will bear no comparison with this shameless attempt to justify the most shocking inhumanity by a perversion of the scriptures. Away, then, with such arguments drawn from the practises of the patriarchs in barbarous ages, and from the Mosaic law which was given to an ignorant and superstitious people, and intended only as "a schoolmaster to lead them to Christ, that "they might be justified by faith, but "after faith is come," says the apostle; "we are no longer under a schoolmaster."—Gal. iii. 25. For there is verily a *disannulling of the commandment* going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing of a better hope by which we draw nigh unto God. Heb. vii. 18, 19. I presume I have dwelt long enough upon this part of his argument, and my readers will probably agree with me in thinking, that it is really humiliating to have to answer such absurd propositions in this enlightened age.

Let us now turn to the third of our author's propositions, viz: "Jesus Christ recognized this institution, and regulated its relative duties." And how did Jesus Christ recognize it? His whole argument on this head, may be condensed into one line. He recognized it by saying nothing about it. "Slavery was then in existence, and it is passing strange," says our author, "that under such circumstances Jesus should fail to prohibit its further existence, if it was his intention to abolish it. Such an omission, or oversight, cannot be charged upon any other legislator the world has ever seen." Page 18.

To the above I reply, that I have already shown precisely such a case of omission in relation to bigamy and polygamy which then existed, but have since been abolished by the introduction of a higher standard of morals emanating from the gospel of Jesus Christ. We presume our author will not consider bigamy a venal offense, and I hope he will be lenient when he undertakes to call our Saviour to account for this "oversight" in the promulgation of his law. I contend, however, that he did proclaim his intention of abolishing slavery, when he applied to himself the prophecy of Isaiah: "the spirit of the Lord is upon me, for he hath annointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. This prophecy I have already shown has been wonderfully fulfilled in a large part of christendom, and is now going on towards its universal accomplishment. The gospel of Jesus Christ, by which such glorious changes are effected, is not, like the Jewish law, dependent upon the preaching of priests and levites; nor upon the construction that may be placed on the scriptures by the doctors of theology; it consists of the pure, life-giving principles of righteousness and truth, and applies itself, not merely to outward actions, but to the motives which prevail in the heart, and thus it "lays the axe to the root of the corrupt tree." This law of the new covenant placed in the mind and "written in the heart," (Heb. viii. 10) pleads the cause of the oppressed by convictions that cannot be weakened by sophistry, nor silenced by authority. How far superior to the Mosaic law are the sublime precepts contained in the sermon on the Mount. "Ye have heard that it hath been said (that is in the old law) an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said thou shall love thy neighbor and hate thy enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. v. 38, 43 & vii. 12. The old law was partial and exclusive in its operation, but the gospel breathes the spirit of universal charity, and requires that our love should extend to all mankind, even to our enemies. Moses says "Thou shalt not avenge nor bear any grudge *against the children of thy people*, but thou shalt love thy neighbor as thyself." Lev. xix. 18. This law the Jews applied to their own nation only, and they felt themselves privileged to *hate other nations*, especially the Samaritans, whom they considered their enemies, and with whom they "had no dealings." But Jesus taught them to extend their love to the whole human family. When asked, who is my neighbor? he illustrated the doctrine of universal charity, by the beautiful parable of the good Samaritan: "A certain man going down from Jerusalem to Jericho, fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead." The priest and the levite on seeing him "passed by on the other side," but a Samaritan went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Now, is not the situation of many of the poor descendants of Africa similar to that which is here described? Have they not been stripped of everything that man holds dear? Are not liberty, property, education, and domestic security withheld from them? Are not the tenderest ties of nature broken by the separation of husband from wife, parents from children? and is not the dignity of the immortal mind degraded and trampled in the dust, by classing human beings with goods and chattels that may be set up and sold at the will of the master? While they are thus lying prostrate and helpless, who is he that passes by on the other side? "Is he not a priest or a levite," a "hireling that careth not for the sheep?" a watchman that "seeketh his gain from his quarter."

It is asserted by our author that "if doing to others as we would that they should do to us, means precisely what loving our neighbor as ourselves means, then Jesus has added no new moral principle above those in the law of Moses, to prohibit slavery; for in his law is found this principle, and slavery also." Page 9 & 7.

I have shown that the law of Moses which says, "thou shalt love thy neighbor as thyself," was restricted to "*the children of thy people*," and was understood by the Jews not to extend beyond their own nation, whereas it was extended by our Saviour to *all mankind*. This is certainly a most important difference—and ought not to have escaped so great a Biblical critic. Now, if any man professing to comply with these two precepts, shall deprive a fellow-creature of all that makes life desirable—condemning him to abject slavery and hopeless ignorance—pretending at the same time, that this conduct tends to "glorify God" and was "decreed by him" he certainly makes a most extraordinary profession, and must calculate largely upon the *gullibility* of mankind. Let us suppose that our author and his whole family, if he has one, should be shipwrecked upon the coast of Africa and taken and enslaved by the Arabs. If they should alledge, in justification of their conduct, that their forefathers, Abraham and Ishmael, held slaves, and nevertheless enjoyed the favor of God; and if one of their religious teachers should endeavor to convince him "that they loved their neighbors as themselves," and were pursuing this course of conduct, in order to "exercise faith and glorify God;" would he not turn away with disgust and abhorrence from such empty professions?

(To be continued.)

* A brief examination of Scripture Testimony on the natitution of Slavery, in an essay first published in the Religious Herald, and republished by request, with Remarks on a Review of the Essay. By Thornton Stringfellow. Published at the office of the Religious Herald, Richmond, Virginia.

From the Liberator.

CONDITION OF THE PEOPLE OF COLOR.—EMIGRATION.

From the first agitation of the anti-slavery question by Garrison, upon the basis of immediate, unconditional emancipation without expatriation, the condition of the free colored population has been slowly but steadily improving. Slowly but surely the prejudice against color is wearing away under the continual testimony of the words and of the lives of abolitionists. The actual sufferings of this excellent but outraged and insulted portion of the community, are, however, as great, probably, as ever; for with light and hope comes a keenness of sensibility which had less place amid the darkness of benumbed despair. As the physical sufferings of the oppressed are diminished, their mental ones are increased; and determination is thus providentially aroused in their minds to seek for the annihilation of the cause of all their sufferings—for the abolition of slavery.

In the meantime, various means and methods are adopted by them, individually, in the hope of lightening that pressure of calamity with which their tyrannous brethren load them down. The question constantly arises, whether its burden is lessened by that *esprit du corps* which calls conventions, supports periodicals, and sustains churches, schools, or colonies, exclusively for men of color; or whether it would be wiser to disregard and suffer to die out, as fast as they can be replaced by something better, all things founded on this distinction of the skin. When to continue, and when to suffer the extinction of these temporary lines of separation, lies with our colored countrymen, and with the increasing body of abolitionists. Thinking, as we do, that a great practical principle is the only fit ground of union, we have no hesitation in wishing that all men of color, and all abolitionists, were so deeply engaged in promoting the principles of freedom, that both would, of necessity, forget that distinction without real difference, on account of which so much of horrible wrong and outrage has been perpetrated.

How long shall the mere shade of the complexion, varying from the poles to the equator, with every degree of latitude, be made the pretense on which to found a system of cruelty and wrong, the very shadow of which darkens the whole lives of hundreds of our countrymen?

As a general rule, we cannot but advise all abolitionists, of whatever complexion, to do nothing to perpetuate distinctions founded upon it; leaving it, where it of course belongs, to the judgment of each individual, to decide as to what circumstances may demand an occasional deviation from the rule.

Our colored countrymen often resort to emigration as a means of relief from the sufferings incident to their condition here. I have been very frequently asked by them my impressions of the expediency of emigration to Haiti; and I will endeavor to answer impartially; first stating it to be my wish that they should remain *here*, in the land of their birth, unnaturally as they are treated; in order that, through the efficacy of their sufferings and sacrifices, united with those of the white abolitionists, slavery may be abolished, and prejudice lived down.

A plan of emigration to that delightful island was set on foot during the last years of the administration of Petion, and the first of those of Boyer. It was first moved by a publication of the Haitien Constitution, and a letter on the subject from Inginac, by an American gentleman, Mr. James Treadwell, who has been induced by the prejudice against color in the United States, to seek a refuge from it in Haiti. The colonization society, which had by this time found that the *material* for Liberia would be wanting, seized the idea as the next best for getting rid of the free colored population. It ought to be stated that the South seems not to have acted directly in the premises. The emigration was promoted by a meeting of New-York city colonizationists, Dr. Jonathan Wainright, Jonathan Goodhue, esq. and others, who directed their secretary to correspond with Boyer. The result was, that Boyer sent an agent, the citizen Glanville, with proposals to furnish as many as should choose to emigrate, with a passage gratis, land for each, and four months' provisions, till their lands should produce the first crop. As many as thirteen thousand souls, it is estimated, (this estimate is too large, I think; seven or eight thousand is as many as actually embarked,) principally from the Atlantic cities, took advantage of this offer. If I were asked to describe the country they went to, and to give my opinion of the prospects of an emigrant, I should be obliged to use the very words of Inginac and Glanville. It is the most beautiful country my eyes ever beheld, and of an unexampled fertility. Industry produces four crops a year, of grains and provisions. The latter time includes an inexhaustible supply of a rich variety of yams, plantains, bananas, rice, sugar cane, with the rich tropical fruits, pine apples, oranges, &c. The island is for the most part healthy; the alternations of sea and land breeze temper its heat; the mountains of themselves alone are a thing to thank God for, being the source of streams numberless and sweet, which intersect the country in every direction. Of no region on earth can it be said that there is no sorrow there; but the succeeding lines of Burns's beautiful song are perfectly applicable:

"There's no cauld or care, Jean;"

and for at least nine months in the year, "the day is aye fair." How the emigrants found it, will be best told by themselves, of whom I conversed with hundreds.

They were all satisfied with the conduct of the government towards them. It kept its word. They were all satisfied with the climate and the soil. "It is not to say, but it is the best country in the world for poor people," is their universal remark. "I came out," says Mrs. D. "with my husband and two young sons. We had always lived in Philadelphia, and we left good rooms in a four story house, and I was always industrious, and used to housework. Our land was beautiful and rich; but oh me! my heart sunk when I come to look at what we had to do. My husband was ambitious, and worked too hard, to get the place in order quick. We knew we must begin to get our living out of the ground, for the government couldn't maintain us forever. He was not used to farming, and he took sick. They all told us we mustn't eat this, and that, and t'other. But he always would take what he liked. I never thought 'twas the climate, so much as carelessness, and fretting at the strangeness of everything; but he died. Ah! the bare home-sickness killed abundance. The boys did the best they could; and I took the hoe, too. But dear me! we ought to have thought more of the things we were like to find, than we did. Give me a washtub, and I know what to do. But I made a poor hand at fencing in new land. Before the boys got large and strong, it went to my heart sometimes to hear the cattle tearing and trampling down my plantains and things. We have been here seventeen years come next May; and my son John (t'other is down to Plaisance, in the French part) has got a nice tobacco field, and we are doing well. But dear me! to see the females go down to the river to wash their clothes, with not a thread on except just round their middle, and sitting in the water. I thought I never should get used to the country."

Mrs. W. with her husband, had come also from Philadelphia. "We were comfortably off in the world, and had nothing to complain of but the prejudice. My husband was head waiter in a great hotel, at one time. But from the time I was twelve years old, I had suffered from the prejudice. I never knew of any difference, till then. The first time I knew it, was when a little child was tormenting and teasing me, as you know children will, and I gave it a little slap. A southern gentleman who saw me, said, 'What are you striking that white child for, you *nigger?* If I had you in South Carolina, I'd show you! You'd lose your neck for your impudence.' Oh, my heart! how I felt! I was a *nigger*, then! I mustn't say, nor do, nor think, as other folks did! I never could forget it, nor put it out of my mind. That was the first time; but such things came often enough after that. I teased and worried from that time; and when this opening to Haiti came, I urged my husband to take up with it, and we come off with all our family. After all our things were on board, the thought came into my mind, 'Here we are, children and all; well, what kind of schools, or institutions, or religion, shall we find there?' It was too late to draw back; but I would warn all those who are leaving their own country, to think of it *before* it is too late. We had to see them grow up without education or teaching. We brought some books with us, but there's a very bad insect here, the wood-ant, and it got to most of them, and eat them up. Then my husband got discouraged. He had never been used to the working on land. I was proud, and didn't like to come down, as I had always lived well at home; but I took the hoe at last, and we rubbed on. Sometimes I came into town to nurse the strangers who would sometimes be taken sick here; I hated to think of being a servant, when I had expected to live like the grandees; but I saw I was doing good to others and myself too, and so that notion wore off. Then at last we got a minister. He was from England, so there was no prejudice about him; and he teaches a school two days in the week; and them that comes after us, will not find things so hard as we did. But it's a great drawback, not knowing the language.—But the people was very kind to us, very. They did everything they could, and the government did everything it promised. But many came out with less thought than I had. They really believed that if it was so fine a country as citizen Glanville said—so fertile, so healthy, no winter, oranges and pine-apples like poatoes, and all that—that they could live without work. Now it could not be *so*, you know, though all that Mr. Glanville had said was true. If you would raise four crops, you must *plant* four crops, and may be you can't get a market after all. That's according as where you happen to settle, and the condition of the roads; and as to the health, it *is* healthy, except about Port-au-Prince. But hundreds of our people laid right straight down, and fretted themselves to death; and some went back. I really believe they all expected to be made officers and government men. But you may see that wasn't likely, had they been ever so smart, not knowing the language. You soon get so used to oranges and pine-apples, that you would give more for a beet or a potato. But I don't know why, they don't seem to do well hereabouts, except the sweet potatoes; plenty of them; yams, rice, bananas, and all sorts of ground provisions. There was another thing the first comers found it hard to get over. They had all been brought up in cities, and however poor, were used to tea, and sugar, and cream; and I think our people set more by such things than others, because they are kept down, and not allowed to look forward in a way that would take their minds from such things. Well, they missed these dainties. Loaf sugar is a dollar a pound, and a man's day's work don't come to more. And syrup's not cheap. They looked back to the flesh pots, I can tell you, such of them as had been brought up to think so much of eating and drinking. But they forgot all the disagreeable things in their own country, and remembered only the pleasant ones. I went to Port-au-Prince first; but here, at Porte-Plate, is the place for Americans. We've tried the whole island, pretty much, and here's the place. The French Haitiens can't bear foreigners; but the Spaniards are very fond of us, and like us better than they do French Haitiens.

Mrs. —— had got used to the country, and liked it at last, though she had had many a sorrowful, homesick day. 'Twas a good country. But people that come ought to look out, and get a good title to their lands; *and that's more than George Kingsley can give them;* for I know he has not got a deed of his land yet, and maybe never will. He was down to Port-au-Prince the other day about it, to see the President, and he didn't get to see the President, either. John and Richard, my two sons, have got a counouque* up at Cabaret, but see how they will be, when somebody wants to buy it of George Kingsley. All their little trees, and houses, and improvements, all comfortable just to their minds, can't be taken up and carried to another counouque. They ought to have bought, and they would have bought, only that I thought we should maybe go back, and I would not draw for my money. My money was what Mr. —— left me, and his children. He said he wouldn't have had it, but for my economy and good management. And though he could not take me as his wife, because a *nigger's* counted nothing, yet he did what he could. He left a sum of money in the hands of a gentleman in New-York, for my use. When he died, I did not feel safe, though I was free. The planters in our neighborhood were unsafe. Next to us, was Mr. ——; and next to him, Mr. Tommy ——, on the —— river, about a hundred miles from Savannah. Mr. ——, what shall I say? He was just like a devil, for cruelty and vice. Never a handsome quadroon girl in the whole country, that he didn't buy up—married or not, it made no difference; and if one they call a *kind* man, would not sell 'em separate, he'd buy *both*—send the man to the field, and keep the woman close, where he should never set eyes on her again. How many of his people he has killed in rage and jealousy! He was mad with one who begged him for some seed peas to plant. I'll give you seed peas, said he, and fired his pistol. The poor man dropped, and he had him dragged off and buried. Graves enough upon his place. One very handsome woman, he bought and separated from her husband. She didn't know she was in a family way. In due time, her child was born, and it was a dark one. His rage knew no bounds. He seized her, and stabbed her in the breast, beat and kicked her, and had her thrown out of doors, dead. You look as if such things couldn't be in America. Such things won't be scarce, as long as a negro's word goes for nothing. Dozens of witnesses there are to one and another of his murders, but they're all colored, and so he's safe.—They can't prove it upon him. He married a widow, with one daughter, in Carolina; and when he got his finger into the property, and had had two boys by her, he came off with them and her daughter. The daughter he corrupted, and whipped the boys to make them call her mamma. He was like a beast; all over his place, the mothers and daughters would be living with their brothers and sons; and often, both *his* children in the same cabin! Oh, they think nothing of that. The poor people hated *it*, and they hated *him*. But what can such poor creatures do? They're altogether in his hands. If there was one word of resistance, they would have thirty-nine in the morning, thirty-nine more at noon, and thirty-nine more at night, and then rum and pepper into the great gashes. Women in a family way couldn't escape him. He had a hole dug, and had them laid over it on their faces, and their clothes tucked up round; and whatever became of the woman, he was almost sure to save the child. He told them they shouldn't presume upon their situation. You may judge I didn't feel safe in that neighborhood. It is against the law there, for us to be free at all; we are not allowed to buy ourselves. But there are kind people here and there, that will let papers be drawn out in their name, and take a slave's money and buy him with it of his master, and never trouble further. Their name protects him, and he lives as though he was free. So it was with one of our neighbors, a handsome, industrious young man, with a wife just as good as he was, and just as handsome. I was often in to see 'em. Thriving and comfortable, happy creatures, with their little family growing up around them. One morning I was walking past there, and as I come back, Eliza called to me. John was sitting at the breakfast table, and complaining that Eliza wouldn't come. Why, Eliza, said I, what do you stand staring at your husband for? sit down and take a cup of coffee. I couldn't swallow it, says she. I never had this feeling that's on me now, without some trouble coming, and a heavy one this is to be. She looked ready to drop, and John and I fell to laughing at her. 'Twas of no use; so I tried then to comfort her up. Says I, so happy as you are here, with such a man to stand by you, and protect you both, as you've got, it's a shame. Eliza declared she couldn't help it, and I left her looking like death, holding on to her hips. The children were ready to scold me when I got back, being late to breakfast. Lucky you've got children, says my daughter, (the one you saw yesterday,) to take care of you, mother. The coffee 'd 'a been cold as a stone. Where 'a you been? Poor 'Liza Swan is got something a nother come onto her, and I stopped to comfort her up. We could just see 'Liza's door where we stood; and Jane looked over when I mentioned 'Liza's name. Why, says she, what's the matter over to 'Liza Swan's? Sure enough, there was a crowd standing round the door, and then we heard 'Liza fetch a scream—you might 'hear it miles. I never heard such a sound. And a minute after, they brought John out, with his hands tied behind him. They took him right off to Savannah, and from there to New Orleans. The man that had done his business with his first owner, had failed, and all his creditors were down upon him.—John was his property, in law. Jane, says I to my daughter, I won't stay here an hour. I *am* free, and I'll *keep* free. And I gathered up all, and went to Mr. ——'s agent, in New-York. He was a good man. Says he, whatever you decide to do, I'll help forward. It seemed as if, since Mr. ——'s death, that he was kinder than ever. Says he, depend upon 't, I'll never see my friend's blood suffer, but I advise you not to go away from New-York. This was at Brooklyn. Going over in the steamboat that morning with my children, wherever we moved, I'd hear men saying, there comes a *cloud*—guess it's going to rain; or looks *dark* here—better get out of the way; or, don't like this *atmosphere*. Says I to Richard and John, I don't think we can stand this. It's enough to wear us into our graves. Says I, we'll start right off for Haiti. And here we all are.—Richard and John had trades, and were very industrious at home. But there's little use of a trade here. The ground's all; and I wish I had drawn for my money to buy their counouque, for I suppose it will be trumped up very high, if it's to be had at all. My grief is, that I've got a sister with seven children there yet. Mr. —— made every exertion to buy her for me, in his lifetime; and after he married a white lady, he didn't give up looking after me and the children. But he never could get my sister. The owner said he mistrusted that Mr. —— wanted to make a lady of her, as he called taking her out of the field; and he had no mind it should be done."

I have not suppressed any of the more horrible and disgusting details of the above relation, as I should have done had I been writing for critics merely, and not for men and women. And as it came in my way, I would not strike out such parts of it as are illustrative of slavery as well as of emigration. In continuation, I will give the experience of the highly educated colored American, who finds himself a stranger in a strange land; and he who realizes for the first time that similarity of color is no more a bond of union between the Haitiens and the colored emigrants of other nations, than the absence of it is a tie between the emigrant Irishman and the Bostonians.—M. W. C.

* Farm—litlte cultivated spot.

From the Boston Recorder, of August 21st.

SLAVERY CONVENTION.

It appears from the papers that the slaveholders of the French West India Islands, propose to hold a grand convention at New Orleans, next September or October, for the purpose of forming an alliance "offensive and defensive" between themselves and slaveholders of the "Spanish colonies, and Louisiana, and other southern States," against the abolition movements of England, and the free States of the Union. Their agents in Paris have made communications of this purport to their friends at the South, putting forth the plea, that the defense of the slave system in this country depends on the preservation of it in the French and Spanish American possessions; and suggesting the expediency of organizing committees of correspondence in the several slaveholding States, with whom the French agents may enter into immediate communication. A grand rally of the slaveholding strength of the world, may be anticipated. It is well. Let the convention be held. No matter how soon the final struggle between freedom and oppression comes, provided it be not hastened by the rashness and folly that would take the work of God out of his own hands, for its more speedy accomplishment. Come it must. Nothing can delay it long. The sentiment of the whole civilized world is all against the slaveholder. He knows it. He writhes under the torturing conviction of the fact. He must change that sentiment if he can. If not, it must be resisted, and if possible crushed. A "convention" is but a preliminary measure—not necessary to produce harmony of feeling, but concert of operation—zeal and energy in the perfecting the plans which mutual consultation shall fix upon. So far from forboding evil from this movement, we deem it to augur well for the interests of liberty. The Providence of God is "full of eyes"—the hand of the Lord is doubtless in the matter—and good, only good, will come of it. The eyes of thousands, still blind to the enormous wickedness of the slave system in our land, will be opened and their hearts and hands will become enlisted in the prosecution of all wise and scriptural measures for its extirpation from the earth. There will be increased fixedness of resolve, augmented energy of effort, and enlivened fervency of prayer, displayed among all classes of those who are truly the friends of God, humanity, and their country. The days of slavery are clearly numbered. Soon it shall be said, they are "finished." And then will the world be relieved from ONE of the thousand forms in which sin has long burdened it

to which she bound herself by the conventions of 1839 and 1843.

The assault to which the undersigned alludes, which is committed at the moment when Texas sustains transactions tending to regulate the differences commenced, and kept up for nine years, has not been and cannot be indifferent to his excellency the provisional President, and the undersigned has received express orders to address to his excellency the Envoy Extraordinary of the United States, and to inform him, in order that he may apprise his government, that the supreme government of Mexico, formally and solemnly protest against the invasion of New Mexico, by citizens of the United States, as an act openly hostile, and contrary to the law of nations; that in consequence of all the expenses incurred by Mexico in repelling these aggressions, and all the damages resulting from them, will be claimed at a proper time by the republic to which, from this moment, a large and just satisfaction is due. To demand satisfaction as a matter of right between friendly nations, is another command made to the undersigned, and accordingly he hereby fulfils the same. It is a demand sustained by the common law, the rights of nations, the international compacts and the principles of a vigorous justice.

Mexico sees one of her departments attacked by an armed band, with no other pretext than that of aggression; she sees, at the same time, the views and intentions which animate them; and although she is not ignorant of what class to which those men belong, she is, nevertheless, aware that they are citizens of the United States, and that profiting by their local situation, and their proximity to the frontiers, they are striving, by devastation, to enjoy all the advantages derived from invasion by an armed force, without regard or consideration to the consequences to which such acts may expose them.

And Mexico, knowing to what government belong those who commit these acts, who is aware of the wrongs and injustices which they cause, will she remain a tame spectator of her citizens and territory suffering all the evils of an invasion like this, committed by men who ought to respect the laws of nations, and the treaties existing between the two republics? If those who are guilty of this conduct were Mexicans, how would the fact be exaggerated? how would the people of the United States declaim against it as atrocious and unheard of?

If it be the duty of the undersigned to address the present communication to Mr. Thompson, he doubts not that the government of the United States, from which the Mexican government receives the most expressive proofs of kindness, will receive the present reclamation as a national duty, which eminently affects the general and public interests of the people of Mexico, and their happiness for which the provisional President is responsible.

The undersigned repeats to his excellency, Mr. Thompson, the assurance of his most distinguished consideration. JOSE MARIA DE BOCANEGRA.

From the New-York Evangelist.

HOW SOUTHERN MEN FEEL.

Messrs. Editors—I have just read the following question, proposed in the late Association of Massachusetts, by the Rev. W. Trask—"What will the friends of the West think of us, if we, looking upon slavery as sin, shall go away, and say nothing on the subject?" If you please, I will tell you how we at the South feel; at least, how I, as the son of a slaveholder, a native and resident of the South, feel. I feel that those who refuse to speak and act on the subject, are neglectful of their duty as Christians, patriots and philanthropists. I speak this with deference and love; nor would I say it, did I not feel that the Bible and facts support me in this position.

1. I feel that they are neglectful of their duty as Christians. When we read James ii. 16: 1 John iii. 16, 17; Acts x. 38; Hebrews xiii. 3; Matthew xxiii. 39, we find that Christianity is not a negative system, but that it is positive, active, aggressive. It is not enough that we abstain from sin ourselves, but we must rebuke others. Lev. xix. 17. It is not enough that we enjoy good, but we must *do* good. Hebrews xiii. 16. As Christians, we cannot see our brother destitute, and say to him, "depart, be ye warmed and filled," and yet minister not to his wants. "Freely ye have received, freely give."

"But," says my brother at the North, "as a Christian, it would be my duty to speak and act, if I could thereby do any good; but obligation ceases with ability to do good." You have ability to do good. The brethren at the North have done good, and can do good. Facts:—I am what I am because men at the North have held up truth to awaken conscience, and collected facts to convince the judgment. Whatever purpose I have to plead, in the South, the cause of the poor slave; to free my country of a great social and political evil; to remove from the gospel the great clog of slavery, I owe to the efforts of friends at the North. Another young man has already gone forth from my own county, to preach the gospel as condemning slavery. Through his instrumentality, whole families of whites have been converted to anti-slavery principles; and one or two large families of colored people liberated. Through other instrumentality, others have been converted, and many aroused to inquiry. All this in one county of the South; yet all this, primarily, through the influence of men at the North. Did space permit, many more such facts might be presented; showing that the North has something to do with slavery. But the great work to be done now, is to wake up attention—get truth before the mind, and collect facts, as materials for the great reformation. Some are already converted on the ground. Others are awakened and inquiring.—Truth is spreading. A conscience is being awakened; the fuel of a great conflagration is preparing; and soon it will only be necessary for some Luther to seize the torch of truth, pass through the land, and a bright flame of philanthropy will flash athwart the nation. Tell the brethren at the North to speak on—hold conventions, collect facts. They will thus prepare materials for future and more efficient action. They will also encourage and edify those who are preparing for the great reformation. The other day I was listening very eagerly for something on the subject of slavery, when suddenly I recognized, in behalf of the slave, the well-known voice of my old teacher in theology, breaking over the tops of the mountains, and winding its way across our wide spread valley. It reanimated my soul. I was filled with new zeal and courage. I rejoiced that the cause of the slave, the cause of patriotism and humanity, had so able an advocate: that that vigorous intellect, that impassioned soul, that eloquent tongue, which has so long been employed in the cause of salvation, education, and temperance, will, before it is palsied by death, be employed in the cause of liberty.

Tell northern Christians to speak on. Their words are not lost. They are heard in the South, and heard gladly. The friends of the slave drink in their words as the thirsty traveler the brook at the mountain base. Tell those across the ocean to speak on. Think not that their voice is lost in the wide Atlantic. It reaches our shores with its original vigor. The leaven of English philanthropy is dreaded more by the slaveholder than the artillery of all Europe.

Tell the Christians of the whole world to speak on. Christ's body is one. It is a complete system; and when we all act in concert, we feel each other's propelling influence. If any cease, we feel the loss. If any make an erratic movement, a departure from the great law of love, we feel the shock.

2. I feel that those who refuse to speak and act on the subject of slavery, are neglectful of their duty as patriots and philanthropists. There is no one position more clearly established by fact, than that American slavery is productive of an incalculable amount of human suffering, both mental and physical. The position, that "slavery is a great national evil," is also established by a multitude of facts. The position has also been established, that men at the North and East have already secured the manumission of some slaves; have been instrumental in the conversion of many whites; have done much in the diffusion of truth, the collection of facts for future action, and in waking up attention throughout the world. The question of duty is no longer, then, a local one—one confined to the South—but a national one, involving the interests and duty of every man.

The men of the North, especially, are called upon to speak and act; because they are placed under more favorable circumstances than the South, for the perception of truth, being freed from the binding influence of prejudice, *interest*, pride of power, and long established habit. Every one who is at all acquainted with mind, knows the blinding effect of these causes. I speak what I have felt and seen. And, now, brethren at the North, if God has opened your eyes to a perception of the evils of slavery, can you, owing such duties as you do to your country and fellow-men, refuse to make known that evil?

Will you refuse to speak to those who are sitting in darkness? Has God lighted up a fire in your souls, that you should place over it a bushel, and hide it from all the world? No, brethren, rather place it upon a "candlestick," that it may give light to all the house. The work to be done is a moral work—a change of mind and heart. The means to be employed is truth. We cannot call to our aid the mandate of a monarch. We cannot call to our aid the decision of a parliament. We must arouse the conscience, and convert the judgment. To do this, those who have the truth must hold it up before the eyes of the nation; hold it there continuously, that its brightness may dispel the mist, wake the conscience, rouse the sensibilities, and determine the will. But if those who have the light refuse to let it be seen, how shall the good be done? Speak on, brethren at the North. The South will not. She sees not her duty or interest. They are veiled from her. Cry with the importunity of one who mourns over the fatuity of brother or a sister. If you refuse the poor slave must die in his chains—the car of the Saviour's glory must be stayed in its triumphant march—the sun of our nation's greatness must sink in anarchy, confusion and blood. But speak, and the victory is gained. "for truth is mighty, and will prevail." The conflict between light and darkness may be long, but the issue is certain. Speak on, but speak the language of love. Let there be no proscription, no railing, no abuse. Let it be not so much as named among you." It will do no good, but evil, and evil only. I speak from experience. If life were closing, and I had but one sentence to utter in reference to slavery, I would say, speak the language of love. Write not an article, speak not a sentence, without testing them by the principle of *love*. Love is the power by which Jesus will conquer the world. A KENTUCKIAN.

From the Liberator.

LETTER FROM ELIZABETH PEASE.

GUILDHALL HOTEL, LONDON, 30th of June, 1843.

Esteemed Friend:—It has been an inexpressible pleasure to have the company of Henry C. Wright in this wilderness city, and amidst the scenes of the sham World's Convention. The convention did not contain him. I would have been sorry to have seen him in so humiliating a position. He kept us, the excluded half of the world, company in the "negro pew," and we all agreed it was the most honorable place in Freemason's Hall. In my opinion, and I meet with numbers who agree in it, the convention, which is just over, fell short of the first, both in interest and principle. And how could it be otherwise? Josiah Forster and George Stacey, leading members of the Meeting for Sufferings,—which now stands before the world as fellowshipping pro-slavery,—are the leaders also of the London anti-slavery committee. The Meeting for Sufferings, alias the before named individuals—in the first instance, declared the Indiana anti-slavery Friends not to be members of our society. The Yearly meeting—the echo of that body—said ditto. And refused to receive the address of the anti-slavery Friends; while they received, read, and answered that from the pro-slavery portion of Indiana Yearly meeting! And this, without any subsequent step, so far as I can ascertain, for getting at the real facts of the case—that is, for investigating the evidence on both sides, by which means they might have been able to decide which body is the one deserving of fellowship; and the society here have been rescued from the stigma which now attaches to it, of fearing to face the South, and caring more for the fancied interests of a sect, than for those of truth and humanity. We who unhesitatingly utter our feelings on the subject, are told that we judge from one-sided evidence; while that which it is stated has been received on the other, is kept from us; and discussion is kept from the pages of the "Friend," by the very parties who lay this to our charge! That publication admitted a highly objectionable article on the subject, written by an American resident in this neighborhood, (one who was never known, I believe, to show his face in an anti-slavery meeting on the other side of the Atlantic, but in this takes his seat among the friends of the slave,) an article which deserves no better title than that of pro-slavery; while the excellent replies of J. C. Fuller and Joseph Sturge, were denied insertion! Such is the position the Society of Friends in this country now holds, *and from it the convention received much of its tone*. Some of the speakers from America, who had the *hardihood* to allude to the Indiana secession, and to tell the things that they did know regarding our society in that land, were unceremoniously stopped by Josiah Forster,—the chairman, Samuel Gurney, and others;* and a request was made by the former, that what had been said on this subject, might not be inserted in the report of the proceedings!—though they had sat with the utmost unconcern *while similar things were said of other bodies*, and made no such request to preserve *their* reputation unsullied before the world. If, however, any act has tended to lower the society in the eyes of other religious professions, it was this evidence of the sectarian spirit which rules its leading members; and the no less flagrant one given on a subsequent occasion by George Stacey, when he objected to the issuing of an address to the churches—too clearly because he feared his little Zion would come in for a portion of rebuke. Doubtless he felt that if the address were faithful, this must be the case. When the address was brought in, however, and found to be clear of any such objectionable matter, G. S. expressed his regret at having opposed it!

No doubt H. C. W. will tell thee the way in which it was *managed* to obtain the sanction of the convention to the Third Party movement. It was brought up at a late hour, on Sunday evening, when all, excepting about 35 delegates, had left, and all, except J. C. Fuller, were absent, who would have spoken in opposition to it. The fact is, it was a most unworthy piece of imposition on British abolitionists, scarcely any of whom know what third partyism means. Even Josiah Forster, (I was told, for I was not present,) had to inquire what it was—(a fair sample, by the by, of the ignorance of those who pretend to decide the merits of old and new organization, and to sit in judgment on the fearless and long-tried friends of the former)—yet George Stacey rebuked J. C. F. for exposing its real nature, and in conclusion, expressed his approval of it. Surely, such conduct on the part of deceived and deceivers, is repugnant to every feeling of justice, honor, and independence. Oh! my dear friend, these are paltry and affecting exhibitions of the cloven foot of sectarianism. Surely, if there be one demon more efficient than another in establishing Satan's kingdom on earth, it is this. It dries up the sympathies—narrows up the heart within the confines of its idol—prevents it from gushing out in generous and loving emotions towards all mankind—regards not man as man, as the image of Jehovah, the temple of the Holy One, but as what a sect or party has made him. It overlooks the divine image in man, and fixes on some of the man-made, artificial distinctions, which make him out as belonging to this or that section of the great human family. What, in short, is it, but a dethronement of the Sovereign of the Universe, and the substitution of an image of human invention to bow down to instead?

We have not seen much of J. Leavitt, and A. A. Phelps, in private. Third partyism seems to be the idol of the former, as sect is of the latter. I never heard greater sophistry than was contained in the arguments by which they each sought to prove, that the United States Constitution does not sanction slavery. They are driven to this point, of course, in order to justify their political movement; but it is sad to hear men, who once took their stand on moral principle, talking of "having grown wiser" by substituting political action. The American delegates generally, especially Phelps and Blanchard, endeavored to make it appear, that Andover Theological Seminary, Cambridge, Amherst, and Williamston colleges, and the Vermont University, and about a dozen others, were anti-slavery institutions! Phelps said that a colored man could be admitted to any of these, exactly on the same terms as a white, and not feel any difference on account of his complexion! If this be the case, you have made rapid strides towards regenerating public opinion. But is it really so? We were repeatedly assured of the fact, but it seems incredible to me, since it is but the other day that the pro-slavery character of some of them, at least, was proverbial. A. A. Phelps also tried to palliate the state of the churches, in relation to slavery. He broadly asserted that the religion of the country was not pro-slavery; while he admitted the general association of Massachusetts, as a body, to be pro-slavery, yet he said that the great majority of the individuals composing it are decided abolitionists! Doctor Morrison made a good reply, asking to have the real state of the churches laid before them; observing that the speech of Mr. Phelps seemed too much like palliation of their course. A. A. Phelps persisted, however, in the accuracy of his statements, in which he was supported by Blanchard, and opposed (if I recollect right) by Johnson, from New-York, and J. C. Fuller.

Perhaps they may be *as* accurate as another declaration he made—"This is a World's Convention, the representative of the world's humanity; and he trusted it would send forth a world's protest against slavery." I asked him afterwards, how he could call it the representation of the world's humanity, when the first step it took, was to exclude one half of humanity from it. He said that, in *his* opinion, it did truly represent the world's humanity! I trust, however, that there is yet more humanity remaining in the world, than was represented by that sectarian and exclusive assembly.

I must now refer to the health of our beloved H. C. W. respecting which I cannot but feel considerable solicitude; yet it is a great satisfaction to state, that it is not worse, but rather better, than when we last wrote. He has the sympathy of many who dearly love him on this side the Atlantic, under such a trial of patience. Nothing that I have it in my power to do, to aid his restoration, shall be wanting. I am anxious he should feel that he has a home as ready for his reception here, as in America, and that, though I do not wish him to be ill for the pleasure of nursing him, yet I do esteem it a great pleasure and a privilege to take care of him, now that he is ill. Thine, most affectionately,

ELIZABETH PEASE.

* J. F. requested the speakers to withdraw their charges. If they would unsay what they had said, he would let the matter rest. Of course they did not thus give themselves the lie.

From a letter of Mr. Wright, dated at Liverpool, July 26, we learn that he was on his way to Glasgow, to attend the meeting of our friends, the Glasgow Emancipation Society, on the first of August. The following is an extract:

"England is in a fearful state of agitation, and must be more so. Elements are at work, which must end in a great revolution in the social state. Free trade is the all-absorbing interest; and in discussing this, war, and the army and navy, come in necessity, for they lick up four-fifths of the revenue of the nation. But for these, four-fifths of the taxes might be instantly removed.

Ireland is convulsed, headed by O'Connell. Nearly forty thousand hired cut-throats and assassins—the Queen's hired assassins, alias the Queen's soldiers—are now stationed in Ireland, to keep the *peace!* Infatuation! Sure and certain way to make a civil war—what the hired human butchers are all panting for. They have learned their trade, and now are anxious to work at it; i. e. CUTTING HUMAN THROATS. Thus does England keep the peace, by a dagger pointed at the hearts of the people. It is a fearfully horrid system; and the day is not far distant, when the taxed and starving people will raise a united cry against it. The wheels of government scarcely move—the ministry at their wit's end. Poor Peel! he is wholly incompetent to steer the ship of state amid the rocks and quicksands that beset it all around. Free trade is fast becoming the political test of the nation. John Bright, the leading freetrader, was yesterday elected in Durham as member of parliament.

Communications.

SOCIALISM.

I would respectfully ask permission to address the numerous band of brothers and sisters who read the Standard with a desire to remove discouragements, and add encouragement, if possible, to the minds of all who are living a life of true devotion to "God and liberty;" let us often remember that the great command given to anti-slavery men formerly, was, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." And if we of the nineteenth century find, upon the examination of our dispositions and conduct, that we are not as "harmless as doves," we should each one walk into the temple of our own heart, and there examine as with a lighted candle, until we discover everything which requires to be driven out from thence, in order to render us pure and holy enough honestly to acknowledge that "The earth is the Lord's, and the fulness thereof." And as we come to see and to know that this is a truth, that we suffer our obedience to keep pace with our knowledge, by incorporating the Christian principles into our practice, as carefully as we now adopt them in precept. If this were to become our individual exercise, we should early make such advancements as would enable us clearly to see that to love our neighbor as we love ourself, will require more of us than merely to free him from the danger of being sold in the market, as the brutes are sold; whilst we are united with others in keeping, by monopolized power, the whole of the surface of God's earth from him, except as he is compelled to pay us tribute for using it; and then even taking that tribute money which we have compelled him to pay to us before we would permit him to use God's earth to perform those duties which God requires of him upon; and using even that tribute as a further means of taxing and oppressing him, by purchasing at wholesale all of the earth's products, and thus compelling him to purchase both his food and his clothing of us, at a price far in advance of the first cost of producing those articles; and pocketing the difference, calling it our neat profits, made in mercantile business—forgetting the fact, that whoever uses the labor of other men without rendering a full equivalent therefor, is an "extortioner." For it is undoubtedly true, that every man and every woman who lives in the world without producing an amount fully equal to the amount which they consume, are mere drones in the hive of the human family, and are a tax and burden on the laboring portion of the community; and of course such are not as "harmless as doves." To all such, the term anti-Christian is more applicable than the term anti-slavery—(sick persons not included in this charge.) Although the spirit of "liberty and equality" is making sure and steady progress into the minds and hearts of numbers among the multitude, yet we are compelled to acknowledge, and to mourn the fact, that the same prescribing and fettering spirit that has ever sought to chain the feet of reformers with a limit too short to permit them to accomplish their work, has come into the anti-slavery encampment, and is pleading with smoothness and subtlety to make the brethren believe that practical Christianity would prove fatal to the anti-slavery enterprise; and has succeeded in drawing this blinding veil over the eyes of some of our brethren and sisters, so far that some of those who once had for their motto, "Do right, and leave the consequences to God," are now almost startled at the idea of having us do right, for fear that it may injure the "anti-slavery cause." And some brethren, who are so very "nervous" now, were once among the number of persons active in teaching others that the "truth is mighty, and will prevail," yet they now shrink from the truth as they would from a burning fire, lest peradventure it might "retard the progress of the anti-slavery cause." And some amongst our editorial brethren, whose motto once was, "Error of opinion may be *tolerated*, when reason is left free to combat it," yet they now decline to either discuss the subject themselves, or to permit others to discuss in their columns those great anti-slavery truths which strike at the root of all selfishness, and all slavery, and point not only to the universal emancipation of men, but also the emancipation of the *earth, for man*. These truths demand of abolitionists to let go their former hold on selfishness and covetousness, and to stand up as bright examples and shining lights, before this selfish and slaveholding world; to "let their light so shine before men, that others, seeing their good works, might be made willing to come and serve the Lord," and to join with us in preparing inviting and happy homes for both "master" and "slave" to come into and enjoy, as soon as their old wrong connection is dissolved.

Now, whilst I wish to exercise patience and forbearance towards my brethren and sisters everywhere, I am constrained to ask, candidly, the question, is it really true that these brethren do fear that we may injure the anti-slavery cause? or is their opposition to our striving to live out the precepts of Jesus, founded in the fact that they both love, and desire to preserve, "inequality," so long as they can continue to shine in the uppermost ranks of wealth and grandeur? The same spirit of pro-slavery which makes us desire to screen both ourselves and our children from the burden of laboring to produce what they and we consume, and throwing the double burden on other persons, of having to labor for both themselves and us; that spirit which makes us desire to keep our sons clothed in costly apparel, and training in the colleges, or sauntering along the streets, behind a smoking cigar, whilst the sons of others, who earn our food, our clothing, our cigar for us, are denied the privilege of a common school education; that spirit, also, which governs us when we long to see our own daughters "clothed in purple and fine linen," and passing from the boarding-school to the splendid parlor, to visit and be visited, attend "parties" and give "parties," moving in the gay circles of what we term "high life," whilst the daughters of other persons are kept toiling, and washing, and brushing, and scrubbing, and cooking, and cleaning, bound to remain what we are in the habit of terming "ignorant and degraded," because of their very slight opportunity to cultivate the mental faculties; and all this to enable us to continue to keep our sons and our daughters living in idleness, luxury, and extravagance, unthoughtful of the privations and intense anguish of those upon whom falls the burden of laboring to produce what they are daily wasting and consuming. I verily do believe that here is the true ground of opposition to "social reform," with numbers of our brethren and sisters, who profess to be anti-slavery men and women, though they may not be enabled to see it so. And may our sincere prayers be, that their eyes may be opened, and that they may see.

I wish now to occupy about two squares in this column, to prove that true anti-slavery asks for nothing more nor nothing less than true Christianity asks for, when it asks for a "social reform." When the apostle Paul was pleading to prevail on the Corinthians to engage in the practical part of Christianity, by adopting a "social reform," and joining together in "communities," he said unto them, "For I mean not that other men be eased, and you burdened; but by an equality that now at this time your abundance may be a supply for their want that their abundance also may be a supply for your want—that there may be equality; as it is written, 'he that had gathered much, had nothing over, and he that had gathered little, had no lack; but thanks be to God, which put the same earnest care into the heart of Titus for you." And as true anti-slavery members of true Christianity, we believe it to be as much our duties as ever it was that of the Corinthians, or any other people, to assist in breaking up that inequality which now exists, and establishing in its stead that glorious "equality" which it is certain must exist before God's will can be "done on earth, as it is done in heaven." What a striking contrast we can each one behold between things as they are, and things as they should be on the earth. And how easy it is for the discerning mind to see that the present existing state of society has a direct tendency to make man the selfish, and covetous, and money-craving, and world-worshipping creature which we now behold him to be; and it is nothing more than right that society should bear a part of the blame of making man what we now see him. For, under the present organization of society, do we not each one feel that we are "Ishmaelites," that our hand is turned against every man, and every man's hand against us? (at least, in our commercial dealings with each other.) Our great object and study now is, how we can best succeed in purchasing the labor of other persons at a cheaper rate, and selling our own at a dearer rate. And do we not each one feel that duty to ourselves and families now demand of us to lay "up treasure on earth," in order to guard ourselves against the encroachments which society stand ever ready to make on our rights and our comforts, so soon as they find us destitute of the means by which we might hire them to "love" us, and respect us, as members of the great brotherhood of man. Hence, the continuous scrambling after wealth, by the multitude, that the individual is compelled to appear selfish, or permit others to scratch everything away from him and his family, and compel his sons to retire to the stables as hostlers, and his daughters into the back kitchens, as cooks and slop-maids—all to be looked upon and treated with contempt by the pro-slavery world, unless they can succeed in elevating themselves to what is termed "wealth and respectability." Thus are they doomed to toil on, until their physical strength is exhausted, and then be doomed to the poor-house, where the shrieks of despair, and the groans of expiring humanity are heard with indifference, by the proud Christian money-changer, as he rolls by on the wheels of his bright, glistening coach, calculating, as he rides, the amount of his rents, and his interests that accrue to him by the tribute which poor men have to pay to him for the privilege of using God's earth to raise bread for their children on. Hence we see how difficult it is for the isolated individual or family to live right, and do right, and be right, and feel right, without soon being fleeced and picked bare of every vestige of property, and turned out homeless and pennyless, and consequently friendless, in such a world as this. And here may be seen the great barriers in the way of both "master" and "slave," breaking their wrong connection; the former feels a fear that if he gave freedom to his bondmen, he would not then be able to compete with the raging and grabbing after wealth; and the latter feels that if he were to use that right which the God of nature has given to every man, and were to walk away from his present oppressor, he would find every foot of God's earth claimed and monopolized by men who did not need it, because they could not use it; and in consequence of which, he is fearful of being continued a slave to poverty and want. Hence it is, that both as Christians and abolitionists, we feel bound to labor for the downfall of selfishness and tyranny, in all of its various forms; for inasmuch as we know that slavery is grounded in selfishness, we also know that whatever will assist in removing selfishness, will also assist in removing slavery. We believe that the mere act of ceasing to hold a child in chattel slavery, though it is a solemn duty, resting with tremendous force on all who are guilty of this cruelty, is yet a drop to the bucket, when compared with our whole duty towards that child. We ought and must engage immediately in preparing homes, not only for those little sufferers who are now crying in the rice swamps and cotton fields, but for all the little innocents that come into the world; so that whilst the happy mother sings "Sleep, baby mine," &c. others can join and sing, "Welcome, welcome, little stranger; thou hast come to a happy home. Here thou wilt find the kindest of friends. And here thou wilt meet with every facility to enable thee to become great and good. For here thine early teachings will be, that none are truly great, but those who are truly good," &c. We expect to assist in bringing about this happy change, by endeavoring to live out the precepts of Jesus, as well as to talk them out in theory; for it is life that must reform the world—the life of God manifest in the soul of man, enabling him to "deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present world."

Then let us speedily seek to change our anti-social relations and anti-Christian practices, for social relations, and Christian practices; and then we shall be enabled to move the anti-slavery car at full railroad speed; for we can then use various means of economizing which are not now within our reach; and we can sow anti-slavery intelligence broadcast through the land, inviting the public to come and read anti-slavery truth, without money and without price, instead of measuring, as we now do, the anti-slavery intelligence which they receive, by the money which they furnish. Then it is that we shall be enabled to free ourselves from the painful necessity of being continually teasing, and begging, and driving, and threatening to stop our presses, in order to raise the means to keep them going. Then let the true reformers be renewed with fresh hope and zeal, for a brighter day is dawning on this benighted world; and some of us feel assured that plans are now in operation which will result in the speedy formation of several communities, which will be designed as homes for humanity to grow up on. VALENTINE NICHOLSON.

Harveysburg, Warren co. Ohio.

REMARKS.—We have inserted the foregoing, because we are unwilling to suppress the working of any spirit which appears to be honest and friendly to our race. But a mistaken idea pervades the whole, viz: that it is the duty of anti-slavery men and women, to take up the subject of living in communities, instead of isolated families, or in solitude; and that if they followed out their convictions, they would do it. So far from its being the duty of abolitionists to do this, *in their associated capacity*, it would be a breach of duty. They did not enter into anti-slavery organization and establish periodicals for any such purpose. As individuals, abolitionists are perfectly free to form communities, or to do anything else which may become free and independent men. This is a truism, which it may seem ridiculous to repeat; and yet, how many are there, who forget in the heat of controversy, the hurry of action, and the excitement of crowds, the most obvious and familiar truths. We are by no means prepared to say that the *societary*, or community plan would not, if universally adopted, bring about universal emancipation. We believe that it would; but then that would not be the single, nor the leading object, but only the incidental effect of forming communities, provided they were successful. But it is the single object of the American Anti-Slavery Society; and as soon as it ceases to be so, this anti-slavery organization will be, and ought to be, dissolved, and a new one formed under an appropriate name, and for purposes clearly indicated and understood by all concerned. Is it not plain that a wrong is done to the members and benefactors of our society, and much more to the injured men who are the objects of their benevolence, if our efforts are divided between emancipation, and a multitude of other things great and good in themselves, but not *immediately* interesting to the slave? There is nothing under the sun in which so many, of every language, clime, creed, and color concur, as that every man has a right to his own limbs, to the products of his own labor, and to have his wife and children. On the other hand, there is scarcely any conceivable project in which so few agree, as this, of collecting mankind into communities. This is a vast and complicated experiment, which has not been tried. The immediate abolition of slavery is no longer an experiment. It has been tried, again and again with entire success. Now, will not any sincere and reflecting friend of the tortured millions held in slavery, acknowledge that to put their deliverance on the same footing with the reception of the scheme of *socialism*, is to do them great injustice, and to protract immeasurably their sufferings? Is it not to defer the renunciation of property in man, until man is prepared to renounce every other kind of property? Is it not in fact getting, though by an opposite way, upon the very ground of the slaveholders, that of making no distinction between property in men, and property in things? We, as anti-slavery men, and as members of an anti-slavery society, go for the abolition of the former, leaving to time, to experience, and to better light, to determine what is our duty, as to the latter. Let us apply the "no property" principle to the slave, and apply it to other subjects, when we shall see our way equally clear to do so. For ourselves, we desire to arrive at all truth, and to follow its leading whithersoever it may be. That leading is now to the rescue of our brethren in chains. If, in the infinite progression of truth and goodness, other steps by which humanity will go higher and higher, are to be taken, we shall be prepared for them by taking that which is directly before us. The ascent of high and steep elevations is *spiral*, and the steps nearest must be *taken* before farther ones can be *seen*.—ED.

WORKING OF EMANCIPATION.

KINGSTON, JAMAICA, July 31st, 1843.

Permit me to drop a few lines to you on the all-important subject—the working of emancipation in this island. Although the enemies of this great and benevolent act of the legislature of our country, may exultingly point to the decrease of the exports of the West Indies, as proof of the failure of the "great experiment," I am confident that the friends of freedom will not be led away by the false statements of these pro-slavery prophets from unceasing and uncompromising opposition to this wicked system. I shall endeavor to show *the cause of the supposed decrease*, and the benefits that have been derived from emancipation, which every Christian and philanthopist, ought to rejoice in.

Can any person possessing the feelings of a Christian, (I use the word in its widest sense,) assert that, the peasantry of the British West Indies, were not overworked in the time of slavery? I do not think one that was practically acquainted with the manner in which they were overworked, would expect them to do the same now, under the "blessed change?" Human nature cries out against such a monstrous doctrine; the negro possesses the same nature as other men; if the adults and the children of the mining districts in England could not stand (though in a cold climate) from ten to fourteen hours' work, how can the negro of the British West Indies, under the burning tropic, stand from fourteen to eighteen hours' work, with the unhealthy dews of the morning and evening, and the scorching sun? It is impossible.

It is well known that during the first three years of freedom, the West India islands were visited with the severest droughts ever known by the oldest inhabitants; and that, it is impossible for the estates *to recover from it entirely*, under three or four years. This is a fact that will be admitted by every impartial person, that is acquainted with planting. In a conversation I had a year ago, with one of the richest planters in the parish of Trelawny, he said it was impossible for the planting interest to recover from the severe droughts, before 1843; and that the blame is not at all attributable to the negroes. But this great falling off has not been on the rich estates of much extent, if any at all. In a conversation I had with James Fenton esq. of "Wiltshire estate," St. James, a planter of twenty-five years' experience, and the proprietor of several properties in the parish, and attorney and overseer for Wiltshire, since 1817—I asked him whether the crops had fallen off since freedom, 1834. He said not "ten hogsheads;" and this is one of the largest estates in the island. Mr. Fenton is one of those of the pro-slavery way of thinking, and much against the "frightful experiment;" but he is not afraid to acknowledge that his estate goes on the same now, as under the "*Iron code of slavery*," that he is making great improvements by manuring, (which he never did in the time of slavery,) that the consequence of manuring ten acres, has been to give him "*six hogsheads to an acre*;" that he is making two hundred per cent. on land speculation, and that *he can always get negroes to work for him!* as he can pay them at the end of the week. Time and space will not allow me to go further on this head.

But I come to a more pleasing part of the subject, at which, Christian philanthropy rejoices. It is the rescue of thousands from ignorance, heathenism, darkness, and superstition, and the extermination of that hateful prejudice, which sprung out of the slavery system, and could only be finally and entirely overthrown by the annihilation of the wicked system.

The first and most pleasing and encouraging part in the eyes of the friends of civilization and Christianity is, the rapid progress of the people in religion and secular education. Let us glance twenty years back, in the history of this island, and we see the few tyrants trampling nearly two-thirds of the inhabitants of the island, under their feet—persecuting all their faithful missionaries—denying the ancient people of God, and those whom they called their property, religion and education, and the nominally free colored and blacks, of all political privilege; in a word, denying all freedom of speech and the press. This was the state of Jamaica twenty years ago; now behold the difference. Religion and its handmaids, civilization and education, going on with rapidity beyond the most sanguine expectations of their greatest advocates; and this our enemies must acknowledge. Look at the progress of religion in the established, and in the dissenting churches, and the number of schools in the various parts of the island, nearly all, at least three-fourths, of which have risen up since emancipation.

I am, yours for immediate and universal emancipation, HENRY W. DAVISON.

FATHER MATHEW AND ANTI-SLAVERY.

Extract from a letter of R. D. Webb.

James Haughton invited us to breakfast at his house, with Father Mathew. I went, and we had a fine time of it. I asked him, did he intend to go to America? He says he does, in a few months. But this must be taken with some allowance; for saying is one thing, and doing is another; and his time is so taken up, that it would be hard for him to say when he can go. He says, when he goes, he will make all the Irish there anti-slavery men. This was said in a half-joking way; but I fear he would soon be surrounded with pro-slavery priests, and political leaders, who would do as they pleased with him. I attribute much of the recreancy in this respect, to want of knowledge—to their never having been imbued with a deep and abiding conviction of the incompatibility of slavery with justice, humanity, freedom, or pure and undefiled religion. Since I saw him, I sent him "American Slavery as it is," entreating him to give it a careful perusal; and reminding him of the responsibility which his vast influence placed upon his shoulders. I also wrote some comments and reminders in the book, which he may peruse in leisure moments; and there is no saying what good it may do. Indeed, I think any little good we may do, is in the way of urging on people of more influence than ourselves, to examine the subject more than they have done; and when they have become convinced, to act upon their convictions. For example: H. C. Wright brought over an address from the Pennsylvania Anti-Slavery Society to our Loyal National Repeal Association. When he arrived, the repeal association was dozing, and nobody thought much about it. H. C. W. was so interesting, that we forgot the address till he was gone, when he left it behind him. It occurred to me to read it one day; and when I did, I discovered that, from the style and pithiness of the document, it must have been the production of Thomas Earle, and was worthy of all acceptation. Accordingly, I took it to the committee, and read it there; and James Haughton was so interested, that he went to the repeal association—a thing he hardly ever does, and that he don't like to do—and then O'Connell was so delighted to see him, that he appointed a special day for the reading of the address; and made, on its reception, one of the best and most thorough-going anti-slavery speeches he ever uttered. He committed himself most fully to the cause of liberty—to the side of the abolitionists, and in opposition to Tom Mooney, whose comments called forth a paragraph from Thomas Earle, which forms an anti-slavery manual in itself, and should be printed in letters of gold. Mooney is a man of ability, but of slender reputation, and I believe extremely little steady principle. Indeed, the man who would or could palliate slavery to promote repeal, must have an eye no better than a mole's, for the perception of the principles of human rights and national prosperity. Indeed, no kind of comparison can be drawn between the consistency, magnanimity, and sound principle of our great Daniel himself, and the same qualities as they have been called forth in the lives and sacrifices of hundreds of obscure individuals, who have labored within the last ten years in the cause of American slavery. I have no confidence in statesmen and politicians. It is unsafe to worship man or woman; but I would wish to be peculiarly washed clean of every stain which adheres to the idolatry of tyrant or demagogue.

[We doubt whether Mr. Webb has not exalted too highly the merits of American abolitionists, and rated somewhat too low those of Mr. O'Connell. His conduct certainly appears to us wise, magnanimous, and noble. His late non-reception of a popular but flagitious editor, does him great credit. It will be well to remember on both sides of the water, that "distance lends enchantment to the view."]

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 14, 1843.

GENERAL NOTICE.

The friends of the American Anti-Slavery Society are hereby notified that its energies are sadly depressed for want of funds necessary to pay its debts. How long shall we call in vain for the means of vigorous life? Let each subscriber forward his subscription to the Standard IMMEDIATELY. *Let all the friends of the Society who can spare a donation, no matter how small, remit it without delay. We call urgently and loudly, for relief—relief!!*

THE POLITICS OF ANTI-SLAVERY.

In the early Congresses of the United States, there were no "white slaves." On all great questions, the representatives divided sectionally; those of the free States forming the administration party, and those of the slave States the opposition. In this state of parties, the organic laws for putting the Constitution in operation, and the economical measures for resuscitating the industry of the country, were passed. On all such measures as the protection of navigation, fisheries, and manufactures, the providing for the payment of the public debt, the establishment of the national credit, the assumption of the State debts, and the chartering of a United States bank, the southern representatives voted nearly unanimously in the negative. But they were uniformly defeated; the States where slavery had been abolished or prevailed only to a small extent, generally acting together, and having a clear preponderance. In the cabinet, there was a corresponding division; Hamilton and Knox representing the North, and Jefferson and Randolph the South. The altercations of the cabinet embittered, but they did not, as some have supposed, create the parties in Congress. These existed prior to the formation of this cabinet, or the Constitution. On all the most important questions, the old Congress divided according to black and white; and at the first election, while a southern citizen received the unanimous vote for President, John Adams, the Northerner, who all admitted had been in council what Washington was in the field—who had, in fact, put Washington in the field—received scarcely a single vote from the South. Such a fact, occurring when the recollection of his great and effectual services, and of the common dangers, was fresh, is an expressive proof of the ungrateful and exclusive spirit in which slaveholders commenced this political partnership.

The North

North was aroused to immediate and enthusiastic exertion for their relief; the South remained inactive, and to all appearance indifferent. When their cities have been laid waste by fire, the inhabitants of small northern States have given more for comforting the sufferers and repairing the loss, than large States, which were the seat, or near the seat, of the calamity. Some will say that this contrast comes of the inability of the South. This excuse cannot avail as long as so much wealth is wasted by southerners in dissipation, to say nothing of the complete idleness and uselessness of two or three millions of whites, unless whipping and patrolling be called productive employments; but they are not reckoned so by any writer on political economy.

From these, among other considerations, we conclude that the institution of slavery fosters and strengthens, in an extraordinary degree, the selfish and sensual passions of our nature, and tends to blunt and obliterate the benevolent and nobler affections. It signifies nothing to say that there are pure, beneficent, and spiritual men at the South. Society in its most degenerate state seems never to be left without witnesses to the truth. One of the wisest, most benignant, and most gentle men that we recollect to have read of, was an Arab, described by Captain Riley, in the narrative of his captivity.

Throughout all the fierce conflicts in Congress, from the bringing in of the first tariff bill to the ratification of Jay's treaty, Washington was ever found on the same side with the northern representatives; and from them he derived nearly all the support of his administration. The intellectual strength of southern men, which certainly was great, was exhibited in opposition to the great measures above mentioned, and in the extravagant project of diverting the trade of the United States from England to France; a project, which, if it could have been realized, would have been mischievous to all three. To us, because we must have renounced the use of goods which suited our habits and tastes, and contented ourselves with inferior and ill-adapted articles, at a higher price; to France, because it would have required some hundred thousand of her people to change their occupation, in order to produce those goods; and to Great Britain, because a like number of her operatives and laborers would have been thrown out of employment.—Happily the whole history of the world does not afford an instance of such a vast, sudden, and wanton change by governmental regulation. The expulsion of the Moors from Spain approaches nearest to it. Mr. Madison was, to some extent, an exception to the prevailing character of the Southern representation; but he was a slaveholder, and a slave-father; he was tied to slaveholders, by an interest in human chattels, by habit, and by ambition; and like Henry Clay, whenever an *important* question arose, whenever the contest was so hot that he must either side with slaveholders, or forfeit their favor, he was invariably found with them. Next to Jefferson, he was the most prominent advocate for the destruction of our trade with Great Britain, and the creation in lieu of it, of a corresponding trade with France.

(To be continued.)

DIABOLICAL.

From an official communication of General Wall to the Mexican Secretary of War, contained in the government Journal of Mexico, of July 31, we gather the following particulars of a cold-blooded and horrible massacre perpetrated by an armed party of Texans, upon some Mexican merchants. The Mexicans, seven in number, went from *Mier* to Victoria, on the river Guadaloupe, with various articles of commerce, for the purposes of trade. On arriving at Victoria, they were accused of being spies; but on being brought before a court, and tried, they were acquitted, and assurances given them that they should not be injured or molested in pursuing their traffic in Texas. They proceeded to transact their business, and started for home. On the route they were overtaken and joined by a party of thirty armed Texans, whom they regarded as an escort, rather than as enemies. After awhile they all dismounted, and took coffee together. Then a portion of the Texans seized the arms of the Mexicans, and the rest informed them that they were prisoners. The Mexicans reminded them of the assurances of safety which the court had given them. The Texans replied, that they acted by order of their government. They then tied the Mexicans two and two, so that one was set between the legs of another, and the two right and the two left hands of each were tied together. In this situation they were robbed of everything; after which, they were told *to say their prayers, for they were going to be shot!* They would not at first believe such a thing; but seeing that the matter became serious, they requested to be shot through the head, which was done. One man who was shorter than the rest, having a taller one before him, was struck on the top of his head, the ball glancing and ploughing along the flesh to the hindhead. Upon untying the dead, the Texans found that this man betrayed signs of life; whereupon a gun was discharged at his ear; but here, again, the ball passed through the ear, and striking the bone behind it, glanced off at the hindhead as before. All being now supposed to be dead, the Texans left; and in about half an hour, the survivor having recovered from the stun which these injuries had caused, made good his escape. At the houses of some Mexican inhabitants of Texas, he met with kindness, had his wounds cured, and was helped on his way to his home. On hearing this statement, a scouting party of Mexicans who had met the survivor of the massacre, proceeded to the spot, and there they found the bodies of the six unfortunate men, robbed and murdered, as we have described.

Some American readers may liken this to the Fannin massacre. In that case, the men were intruders and vagabonds, from a neighboring republic at peace with Mexico, and under solemn covenants to keep all their citizens so; or if some were Texan settlers, they were most ungrateful traitors, and worthy (if ever men were) of death. We, however, have always condemned that massacre as inhuman, and unworthy of Mexico, though by no means unjust to the criminals, who suffered.

THE NEW STEAMER, KNICKERBOCKER.

When we consider the strides of our naval architects and owners in enlarging, perfecting, and embellishing our accommodations for steam-traveling, we feel a need of economizing our vocabulary, while we attempt to impart some idea of the beauty, grandeur, and agreeableness of this boat. The thought occurred that it might be called the Empire State barge, or the water palace of the sovereign people; but enthusiasm was checked by the reflection that though this is the sixteenth of a mile in length, and covers nearly half an acre of river, the next may be an eighth of a mile, and cover a whole acre. We must therefore be somewhat sparing of superlatives, which the next shipwright may knock into the comparative.

The ladies cabin of the Knickerbocker is a gem, whatever may come next. Every door and panel of the state-rooms, of which there are twelve, besides a great number of berths, richly and gaily curtained, has a painting illustrative of characters and scenes in the veracious history of New Amsterdam, written by the celebrated historiographer, in honor of whom the boat has been named. Here is Wouter, or Walter Van Twiller, surnamed the Doubter, smoking over questions of State, which he was never known to decide; also Peter Stuyvesant, surnamed the Headstrong, the only military personage occurring in the Dutch dynasty of New-York. Peter had a wooden leg, which he prized more highly than the other, on account of its not being susceptible of pain from a wound, and of the great facility of replacing such a leg if it were lost. On the adjoining panel, is a picture subsidiary to this, representing the military equipments of the old hero, among which is a spare leg, a very prudent provision for a fighting man.

There is also the effigies of the renowned Rip Van Winkle, an excellent likeness if we are any judge. Many other worthy Dutch burghers are pleasantly commemorated, of whom are Ten Broeck, Ten Eyck, Van Rensellaer, Hendrick Hudson, &c. There are also several likenesses of Herr Knickerbocker himself, and a view of his residence. The venerable chronicler enjoys the further distinction of being represented as a little pitcher man, made in porcelain, and charmingly guilded.

Superb bouquets of choice flowers wave from the tops of these vessels, aptly representing plumes to the three-cornered hat, and shedding a perfume grateful as the memory of departed worth.

On the promenade deck, which is covered throughout, are a large number of state-rooms, each capable of accommodating from two to four. Here is a delightful saloon running two-thirds of the length. The promenade extends through an open space of considerable extent at the stern, covered by a permanent awning. The floors of the saloons and cabins, are very neatly carpeted. The boat is provided with a number of large lahterns, composed of richly stained glass. There are also windows of similar glass, but the lanterns seem to us the most tasteful and elegant thing of the kind that was ever seen.

The Knickerbocker made her first passage to Albany in seven hours, and thirty-three minutes, and is supposed to be capable of doing it easily in seven hours, which is twenty miles per hour. She has berths for upwards of seven hundred passengers.

FINANCES.

Our friends seem to be arousing themselves to the importance of sustaining the American Society, and its organ, the Standard. The Dollar List improves. This is the true system—it requires a sum from each, so small, that it cannot be refused with a decent grace, while the society owes a single dollar—but it will succeed to a very limited extent only, if abolitionists throughout the country, do not exert themselves diligently. We ought to emulate each other in this business—that is, to encourage each other.

Edward M. Davis authorizes us to say that Philadelphia will raise *three hundred dollars* by the first of October, provided other parts of the country will put shoulders to the wheel. This is understood to be a special effort for the payment of the debt. It belongs to the friends of liberty, to say whether it shall succeed. We have faith to believe it will.

To other parts of the country, we then appeal. What will Boston do? What will our friend Joseph C. Hathaway say for Western New-York? What will Benjamin Bowne of Pittsburgh, say? What says Julius R. Ames, of Albany? Francis Wright and William C Rogers, of Utica? We send on the call to Ohio and Indiana. Let the effort be earnest, and it will be triumphant.

The earth yields to the farmer, most abundant crops, and his crops are his own: let him remember the toiling slave, who dare not claim a spear of wheat from all the acres which he enriches with his labor, and his blood. Commerce thrives:—let the merchant spare an item of his gains to the bondman's cause. Our country is happy with returning prosperity;—let the slave, too, as well as the freeman, have reason to rejoice over it.

Friends, brethren, coadjutors, we appeal to your humanity! It is the slave who appeals! It is he, who waits for your response!—J. S. G.

THE ALMANAC FOR 1844.

Is now published, and ready for delivery. It contains, besides the twelve calender pages, twenty-four of reading matter, composing much that is original, and embodying a large amount of valuable information. The heads of some of the articles are Texas, Statistics, (variously analyzed.) Cassius Marcellus Clay, Concise Answers, (an original dialogue of great force and point.) George Latimer, The East Indies, Colonization Society, John Quincy Adams, The Post-Office, Beasts of Burden and Beasts of Prey, Effects of emancipation, Words of John Wesley, Hymn by John Pierpont, The Witnesses, by Professor Longfellow, The Penitent Boy, The First Abolition meeting, Anti-Slavery Dates, A Beautiful Fact, &c. &c.

The Executive Committee are issuing an edition of thirty thousand only. They are aware that the country ought to circulate one hundred thousand at least, but the state of the treasury will not admit of a larger issue. If friends of the cause want to do an excellent service to the slave, they may forward their orders, accompanied with the money, for one hundred thousand almanacs. We shall then extend the edition. But the thing must be determined expeditiously. The type will be kept standing for a few days only.

The publication is entirely free from party impress, either politically or religiously. It is adapted to serve the anti-slavery cause, without reference to sects or parties—all therefore may venture to purchase and spread it without hesitation.—

Price, $25 a thousand, $3 a hundred, and six cents single.

Orders should be forwarded immediately, that they may be supplied before the close of the navigation.—J. S. G.

Repudiation in a British Province.—Our papers are seizing upon a small item of repudiation in New-Brunswick, with an eagerness, which shows that our patriotism is comforted, and our self-esteem, in some measure, restored by it. At St. John's, N. B. a Mr. Partelow, Chamberlain of the city, had obtained a fraudulent settlement of his accounts with the city, by which it appeared that £10,000 was due said Partelow. For this sum bonds were issued and received by him. The said government has now passed a resolution that it will not pay said bonds. This is not repudiation, because the city is a corporate body, subject to the jurisdiction of courts, and can be compelled to pay. The "city government alledges that nothing was, in fact, due to Partelow, and that the bonds were obtained by fraud; but this does not affect, either legally or morally, the paper in the hands of a holder who paid its value for it, *knowing nothing of the fraud.* Mississippi attempts to justify herself in the same way; but Mississippi is in the situation of the buccanier, who acknowledges the authority of no tribunal. The idea however has been started that any repudiating State may be prosecuted in the federal courts by foreign governments upon their citizens or subjects transferring to such government their demands. This, if correct in theory, would probably be worth little, as a practical remedy.

COME-OUT-ISM AND THIRD PARTY.

In a late article, we referred to some of the principles of the American Anti-Slavery Society, to some events in its history, and offered some observations designed to preserve the integrity and purity of original, truth-loving, truth-telling, and truth-*trusting* abolitionism, or moral suasion abolitionism. Of any comments, fair or unfair, upon that article, we think that we should not complain, provided the passage commented on, or a fair abstract of it, were laid before the public.

A Third Party correspondent of the Utica Liberty Press represents us as telling abolitionists "to *stay* with the old parties, and the old pro-slavery churches." This is a false representation; whether intentional or not, is a question for the conscience of the writer. We said no such thing. What we did say, was in substance that neither coming out of, nor remaining in any party, sect, or church, had been established as a *test* of anti-slavery orthodoxy; that no man nor set of men had a right to impose such test; and that the former schism in our association was owing to an attempt at such imposition. We said, explicitly, that we believed it *right* for individuals to dissolve their connection with pro-slavery parties and churches, if they thought they could thereby do more good than by remaining in them.

Moreover, the writer represents this last declaration as a surrender of the ground which he *charges* us with having assumed, viz: that come-out-ism is wrong. Very well; if we have laid down a proposition, and then in the same article retracted it, the result of the whole is, that we have not laid it down at all, and cannot be fairly taxed with the error or blame of it, whatever that may be. But then our candid commentator makes no mention of our having objected to the doctrine of come-out-ism simply and solely *as a test* of abolitionism! Not as a thing bad in itself, but bad only as an instrument of spiritual usurpation, and of party, or organization *drapooning*! Had it suited his purpose to tell his readers this, or to quote our own language, it would have reconciled the different parts of the argument, which he has thus dishonorably garbled, telling to his readers, in substance, a falsehood, by keeping from them "the whole truth." Suppose we had objected to requiring people to take the temperance pledge as a qualification for membership, or a test of their fitness to retain membership in an anti-slavery society, would it follow that we were against coming out from hard drinkers? And if after rejecting it as a test, we had commended this kind of coming out, would it be a contradiction or a "giving up of the entire ground" before taken, as to the impropriety of imposing it as a standard of anti-slavery fidelity?

It can be of little use to reason with opponents who strive not for truth, but for victory, and are contented with a victory obtained by the cheap and vulgar method of refuting what an opponent does *not* say. We will not *bore* our indulgent readers by calling their attention often to the attacks of such adversaries.

"But from the most minute and mean,
A virtuous mind can morals glean."

These tricks of the "Liberty Press" illustrate the character of politico-abolition tactics, the tendency of connecting our moral enterprise with political partyism, and the wisdom of not touching these things, except to expose them.

The Albany Weekly Patriot accuses us of casting upon the *American Anti-Slavery Society* "the imputation of urging abolitionists to secede from corrupt churches *merely* to crush the Liberty party." We said that some persons had thought proper to do so, and expressly disclaimed it as a doctrine of our Society. Again the Patriot asks if "the resolves, several times repeated," against adherence to pro-slavery parties and churches, "are mere tests of other people's consistency?" We reply, that they have passed no such resolves "as tests" of any body's consistency. We know that they have expressly refused to establish such test, though there would have been no duplicity or impropriety in their calling upon our third party friends to apply *their own test* to Church as well as State.

The Patriot denies that the formation of a third political party had anything to do with the woman question. In the spring of 1839, the editor of the Patriot took part in forming the Massachusetts Abolition Society, which was, and is, with its "embezzled paper" at the head of the Liberty party movement. Of that society he became a "manager!" He voted in the society to adopt an address to the people, and, as a manager, he caused the address to be printed and issued, in which "the admission of females to vote, debate, &c." in our Society, which, said they "contemplates an entire change in the constitution of society thoughout the world" was put as the head and front of the offending of this old American Society. Yet Mr. Torrey says: "I *never* would have consented to a separation from the old society on that ground."

But we go farther back. Mr. Birney, and other leading liberty party men, as members and officers of this Society, did insist, as early as 1838, that the women's rights men, and women, too, ought to go out of the society. But, as we said in the article which has made us the object of attack, it was found afterwards that those who seceded, because the objects of their hostility would *not go out*, could not hold together without "a new issue;" and thereupon they nominated Mr. Birney for the presidency, and took the name of Liberty Party. When the grand and final schism took place at New-York, in May, 1840, the signal for the retreat of Mr. Torrey, and three or four hundred more, was the appointment of Abby Kelley on a committee. They now wish to "sink the tailor," and have this history forgotten. They can now "suffer a woman to speak" in *their own* tabernacle for the purpose of injuring the American Society, its representatives and members. We presume that the "father of lies" would be listened to by them, if he were to come in his own person, to say, what he has thought it best to suggest to others, viz: that the editor of the Standard has the design of betraying the abolition cause to the whig party. This is too stale to need refutation.

Further, was it not on this original ground of their secession, i. e. as an anti-women's rights party, that Mr. Torrey and his political friends received the sanction of the half-scissors world convention? Yet Mr. Torrey tells us that "the feelings of 'new organizationists' in New England on the 'woman question,' were not sympathized in to any extent worth naming, by abolitionists in other States;" that "he knows but few, who would have consented to separate on that ground:" and that "the mass of the leading spirits are, and ever have been, woman's rights men, at least so far as it relates to woman's *speaking, voting*, and acting, in all other respects, on equal terms with men, in anti-slavery meetings."

Was this told to the London convention to obtain their *imprimatur* to Thjd Party? See, now, what this party is! In Western New-York, it obtains "sweet voices" by being a woman's rights party; and it obtains admission at Freemason's Hall, in London, as an anti-woman's rights party!

It denounces us for resisting come-out-ism as a test; and in the London convention it fraternizes with Quakers, who have repudiated the anti-slavery Quakers of Indiana, precisely *because they have come out!* *

It denounces the American Society, as a "no-Sabbath society," and yet it is drumming up political meetings all over the country on the Sabbath day! Its "embezzled paper" proclaims our disingenuousness, and our "sifting in;" yet it applauds those meetings—concealing the circumstance that they are held on the Sabbath!—The editor, when asked whether he endorses Gerrit Smith and Alvan Stewart's political conventicles on the Sabbath, stands mute! We expected he would. He is wise in his day. Alas, to what base uses the name of abolition has come!

* See the letter of Elizabeth Pease, in a preceding column.

THE DOLLAR PLAN.

We recommend to the lovers of freedom, and the members of the American Society, the examples of our friends, the Barneys of Nantucket, and the Purvis's, of Philadelphia. The name of each member of the family should be written, and the larger the family the better. *Fill up the list.*

One Christian less on earth, one Angel more in Heaven.

Charles Marriot passed peacefully from his earthly tabernacle, on 2d day, the 11th of this month, at half past two in the afternoon. He died at Claverack, near Hudson. His funeral will be from Friends' meeting-house in that city, on 5th day, at the close of the meeting. The memory of his gentle deeds, and messages of love, will remain with us in perpetual benediction. Of few it could be so truly said, "He was an Israelite indeed, in whom there was no guile."

THE NEW-YORK LETTERS, BY L. M. C.

For sale by Charles S. Francis, 252 Broadway, New-York; James Monroe, & Co. Washington street, Boston; likewise at 143 Nausau street; J. M. McKim, 31 North Fifth street, Philadelphia; 25 Cornhill, Boston; and at 14 1-2 Westminster street, Providence, R. I. Price 75 cts.

Anti-Slavery Items.

Suspicions of Foul Play.—Very considerable excitement prevails in the neighborhood of Milford farm, Baltimore county, in consequence of a slave having been found hung by the neck, and dead. His master, it is reported, gave him a severe chastisement, and shortly after he was found in the condition named. The occasion of the excitement is said to arise from the suspicion that the negro was indebted to his master, not only for the chastisement, but also for the hanging.—*Phil. Ledger.*

Anti-Slavery in Maryland.—A correspondent of the Bangor Gazette, residing in Baltimore, makes the following statement, in a letter to the editor of that paper, dated July 4th: "The great body of Christian people in this city, have no love or affection for slavery: they mourn over it and feel its crushing power, like an incubus of death and desolation—a mass of corruption to the whole social and political fabric of society."

He also states some interesting facts with regard to the progress of opinion among the Methodists. He says that the Baltimore Conference, at its last session, "consisted of nearly two hundred members, and they passed a resolution that every member of the conference take means to free himself from all connection with slavery, during the coming year, or he shall be transferred to the South. To this resolution, there were only eight dissenting voices. This is a noble sign of the times. Rev. Norval Wilson, of this conference, who took high ground at the last General Conference in this city, now stands strong in the annual Conference, in opposition to slavery."

Farther he says,—"the laws of Maryland still uphold slavery, but those laws are fast becoming a dead letter."

Slavery in the French West Indies.—It is said that more than a *thousand slaves escaped* from the island of Gaudaloupe to British islands, in the confusion which followed the great earthquake. A gentleman well acquainted with Mr. Guizot (the French premier) says that the latter is fully bent upon achieving the abolition of slavery in the French colonies, and he has no doubt it will soon be effected. The Portuguese Chambers are also contemplating its abolition in their colonies.

Case of Van Zandt.—In a letter to some gentlemen in Albany, Judge Jay says:

"While slavery is thus fondly watching over, and screening from injury the African slave trade, it is preparing to visit with pains and penalties, the exercise of the holiest sympathies of our nature. I perceive by a late paper, that a Kentucky slaveholder has brought an action for damages, under an act of Congress, in the United States Circuit court at Cincinnati, against a citizen of Ohio, for "harboring and concealing" his fugitive slaves; and has recovered a verdict of twelve hundred dollars. The Judge is reported to have decided in substance, that *any act* done with the intent to facilitate the escape of the fugitive, is a harboring and concealing, within the meaning of the law. Hence, in this Christian land, to recruit the strength of the wayworn fugitive, by giving him food—to afford him shelter at night—to clothe his nakedness—to direct his eye to the North star—is an offense for which the perpetrator, in the language of the act of Congress, shall "forfeit and pay the sum of five hundred dollars," over and above the damages which the master may have sustained by reason of the humanity shown to the fugitive. This most detestable law is as reckless an outrage on the federal constitution, as it is on the religion we profess. The constitution expressly denies to Congress all powers not granted to it; and among those granted, we may look in vain for the one so wickedly assumed.

"If thou meet thine enemy's *Ox* or his *Ass* going astray, thou shalt surely bring it to him again;" but "Thou shalt not deliver unto his master the Servant who is escaped from his master unto thee." If we, our wives and our children, are to be punished for making the same distinction between our innocent and oppressed brethren, and beasts of burden, which God himself makes, be it so. Let us fear Him, rather than courts and juries; and let us, like Daniel and the Apostles, openly refuse obedience to unrighteous laws, and like them submit to the penalties they impose."

Slave Case at Albany.—A woman brought into the State of New-York, from the South, as a slave, lately took her freedom at Albany. The following is an account of the final disposal of the case:

There was another hearing of this case, before Judge Hilton, last evening. The Mayor's court room, in which the hearing was had, was crowded by an excited audience. At a late hour the court adjourned, Judge Hilton announcing that he would give his decision at 9 o'clock this morning. The woman was then remanded to jail, which was as closely watched as on the previous night. This morning a large crowd had collected around the jail awaiting the decision. It at length arrived, directing the sheriff to inform the slave that she was at liberty to return to her master or remain at the North—in fact, that she was *free*. She chose not to return, and left the jail, escorted by a host of citizens who cheered her and her escort most enthusiastically.

We understand that the ground upon which the judge came to this decision was, that as her master had brought her to *this* State, she could not be considered under the constitution as a fugitive from *another* State, and that in consequence under our own was free. Had she escaped from another State and been arrested in this, a contrary decision would have been the result. This decision, and the grounds upon which it is based, are unquestionably correct. If southern gentlemen bring their slaves to New-York, they must do so at their own risk. By our laws they are *free* as soon as they reach New-York soil. So will our courts, juries, and last, though not least, our people, uniformly decide.—*Albany Evening Journal.*

More Colonization.—The Salem (Ohio) Village Record of the 3d instant, informs us that at the last information, sixteen slave hunters from Virginia were at Marietta, in pursuit of ten or eleven fugitive slaves. "The slaves had crossed the Ohio but a few hours before the hunters; but the hunters had not yet discovered their whereabouts. The democrats of Ohio, although their representatives in Congress and in the State legislature, have served the slaveholders faithfully, do not seem inclined any more than the whigs, to join in a "hurrah for the hunters of men." The editor of the Record addresses to pro-slavery men of all parties a very pertinent question, viz: how, if they believe one man has a right to another as his property, they can regard a runaway slave in any other light than that of a *slave-thief*, and how in that case, they can reconcile it to their consciences to let him pass their doors without stopping him, when they would stop a horse-thief, who steals what is not worth a quarter as much? We commend this question to the consideration of the unconverted.

A Slaveholder's Convention in Missouri.—We see by some of our exchange papers, that a convention of slaveholders for the northern counties of Missouri, has been called, which was to assemble at Hannibal on the 20th instant, for the purpose of devising some means to keep the Illinois abolitionists from showing their slaves the road to Canada, when they escape to this State. This is all we know about the convention; and if such an one was held, we expect in time to get the news. We have only now to inform our slaveholding friends in Missouri, that we know of no way whereby they can keep their slaves at home, except by giving them freedom on the soil. Experience with human nature ought to satisfy them that men will do strange things, and make great sacrifices for liberty. If their slaves will run away, *we can't stop them.* It is a great pity that so many noble fellows, and valuable laborers, should run away to people the dominions of the British government. We advise them in sincerity and kindness, to improve our suggestion, at once to transform their chattels into men, their foes into friends, and substitute the inducements to faithful labor held out by Mr. Cash, instead of those held out by Mr. Lash. Furthermore, we hope they will do so, because it is rather a dangerous undertaking for their slaves to come into this State, for our laws are very severe upon those who do come here without the proper papers—they forbid us under heavy penalties to clothe and feed them; so it will be seen that slaves that escape to this State, stand in great danger of starvation. Such a calamity would make the kind masters feel bad. What greater kindness then can we show the kind masters of Missouri, than to rescue their faithful servants from the devouring jaws of wicked statutes?—*Western Citizen.*

Attempt to Poison.—The overseer of a Mrs. Fitzhugh, in Stafford county, Virginia, was recently badly wounded by some slave women, whom he attempted to make work in a field, contrary to their will. They beat him with their hoes, and would have killed him, but for the timely arrival of some neighbors. He had them all severely whipped for their contumacy. Soon after, he was taken sick, and they came near poisoning him by boiling the heads of snakes and reptiles, and infusing the liquid into his medicine. He escaped, however, his wife detecting the poison. The negro boy who was their instrument in administering the poison, has been tried and acquitted.

Runaway.—A negro woman belonging to one of our citizens, made her escape to Galena on board of one of our steamboats a few days since. She succeeded there in procuring a passage further dorth. The owners of the boat have discovered that they carried an expensive passenger, as they will have to pay her full value, with the expenses incurred in endeavoring to apprehend her.—*St. Louis Republican, 17th.*

"They dont want their freedom;" and the enacting of *such penalties* is only a legislative jest!

Foreign Items.

MEXICO.

An arrangement has been concluded with Yucatan, whereby it is agreed that it shall remain a department of Mexico, but shall have some peculiar privileges in respect to taxes and imposts. We hope all may be well, but we should fear that discriminations of this nature might create discontent in other departments.

Santa Anna has declared that he will not treat with Texas, except on the basis of her submitting to the supreme authority of Mexico. That will imply, we presume, the abolition of slavery, because the new constitution of Mexico declares that "no man is a slave in the territory of the nation."

HAYTI.

The reported counter revolution appears to have failed. An agent of Boyer, was detected and escaped to Kingston.

MONTE VIDEO.

The war between Buenos Ayres and Monte Video was still continued, but with little fighting. A bulletin, generally discredited however, announced a victory achieved on the 20th of June by President Rivera over the Buenos Ayrean division of Col. Flores.

A serious difficulty had occurred between that government and the Brazilian Charge D'Affairs.

BRAZILL

The report that the insurgent chieftains Canavarro and Nieto in the Province of Rio Grande, Brazil, had been defeated by the Imperial troops under the Baron de Caxias, is confirmed, and the British Packet says that the insurgents had a great number of men taken prisoners, and lost upwards of 1,000 horses, all their artillery, baggage, &c.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

	Amount previously acknowledged,	$110
111	Ebenezer Griffin, Hampton, Ct.	1
112	J. C. Martin, Chaplin, Ct.	1
113	Elder Sharp, "	1
114	Seth Spaulding, Killingly, Ct.	1
115	Justus Gregg, Hampton, Ct.	1
116	Julia Blanchard, Lebanon, Ct.	1
117	Fidelia Blanchard, "	1
118	Fidelia Blanchard, 2d " pledge,	1
119	C. W. Keys, Willimantic, Ct.	1
120	J. M. Burleigh, Plainfield, Ct.	1
121	Edwin Scarborough, Brooklyn, Ct.	1
122	Caleb D. Williams, "	1
123	Penin Scarborough, "	1
124	Phebe Ketcham, Jericho, L. I.	1
125	Margaret Ketcham, "	1
126	Dr. Butler Wilmarth, Leverett, Mass.	1
127	Lemuel Durfee, Palmyra, N. Y.	1
128	Pliny Sexton, "	1
129	Hannah Sexton, "	1
130	Wm. P. Sexton, "	1
131	Orramus T. Sexton, "	1
132	Guly Ann Titus, "	1
133	Sarah Elma Titus, "	1
134	Charles Titus, "	1
135	Pliny T. Sexton, "	1
136	Abner Sanger, Danvers, Mass.	1
137	Mary Sanger, "	1
138	E. F. Burnham, "	1
139	Stillman Lathrop, Cambridgeport, Mass.	1
140	Harriet T. Sturgis, Roxbury, Mass.	1
141	Mary Ann Bishop, Warren, Mass.	1
142	L. Whetmore, New-York City.	1
143	J. L. Hallowell, Philadelphia,	1
144	Paschal Coffin, "	1
145	James Sellers, jr. "	1
146	Caleb Clothier, "	1
147	Warner Justice, "	1
148	Robert Hays, "	1
149	Wm. Marot, "	1
150	George Pryor, "	1
151	Thomas Earle, "	1
152	Robert Purvis, "	1
153	Harriet D. Purvis, "	1
154	William Purvis, "	1
155	Robert Purvis, jr. "	1
156	Joseph Parrish Purvis, "	1
157	Harriet Purvis, "	1
158	Chas. Burleigh Purvis, "	1
159	Mahlon B. Linton, Bucks county, Pa.	1
160	Wm. Ely, "	1
161	Susan Wilson, Montgomery county, Pa.	1
162	Edward P. Needles, Philadelphia,	1

TREASURER'S RECEIPTS

For the week ending 9th mo. (Sept.) 9th, 1843.

Received for the Standard—The following persons have each paid $2: Maria W. Chapman, Boston; Dr. Bates, do.; Anne Mott, Rochester, N. Y.; A. F. Hazen, Penn Yan, N. Y.; Emeline P. Avery, Hallowell, Me.; Mary Ann Bailey, Salem, Ohio; Dr. Butler Wilmarth, Leverett, Mass.; A. W. Allen, Union Springs, Cayuga co. N. Y.;————,Cambridgeport, Mass.; R. Kent, Middlebury, Ohio; Thomas Kingsworth, Palmyra, N. Y.; L. Whetmore, New-York city.

Mrs. James, Newry, Me. $2 50; Francis Bradbury, Portland, Me. $1; Effingham L. Capron, Uxbridge, Mass. $3; C. M. Billings, Hatfield, Mass. 16 cents; Lemuel Durfee, Palmyra, N. Y. $1; George Doughty, Jamaica, L. I. $2 50; Two persons, Cambridgeport, each, $1 66; E. Wood, New Scotland, Albany Co. N. Y. $1; Peennsylvania Anti-Slavery Society, $300

Donations.—C. Morn, 25 cts.; Luther Burnham, 50 cts.; Cash, 25 cts.; Austin Ross, 50 cts.; Norman Malony, 35 cts.; William Ross, 25 cts.; a stranger, 75 cts. Per E. D. Hudson. Abner Sanger, Danvers, Mass. paid on account of his pledge $50.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

ANTI-SLAVERY SEWING SOCIETY FAIR.

We invite the attention of the public to the second fair of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Rush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fisk, Catharine A. Fisk, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fisk.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

TO THE FRIENDS OF UNIVERSAL INQUIRY AND REFORM.

At a meeting of the friends of universal inquiry and reform, held at Norristown, on the 15th of August, the undersigned were appointed a committee to confer with the friends of the cause as to the best means of promoting its interests generally, the most suitable time and place for holding a convention or discussional meeting in Eastern Pennsylvania, and to issue a call for such meeting accordingly. It was the opinion of the friends there present, that such a meeting should be held at no distant day.

That there is something wrong in the present social system, called civilization, few, if any, will deny. Whether that wrong exists in some defects in its institutions, which may be easily remedied without revolution or reorganization, or whether it is to be found in some radical error in the very foundation of its structure, demanding an entire negation and abandonment of it on the part of reformers, is a question of the highest importance to the present and future generations of men. We would invite those who feel interested in the discussion of this question, and the subject generally, or who feel solicitous for the welfare and future progress of man, to communicate their views *immediately*, as to the best time and place for holding a meeting for the purpose, in Eastern Pennsylvania; or anything that may occur to them touching this matter, as calculated to facilitate inquiry, or to promote reform.

Friends, look not to others to perform what yourselves can accomplish. Attend to this business *personally and promptly*; consult with each other, as far as convenient, and communicate your opinion to Samuel Sellers, jr. No 281 Market street, Philadelphia.

Bear in mind that upon *your* attention to this matter will depend, in some degree, the issue of the call, the interest and efficiency of the contemplated meeting, and the future progress of the cause.

Wm. H. Johnson, Bucks county.
Benj. S. Jones, Philadelphia.
Benj. C. Bacon, do.
J. B. Brook, Ohio.
T. E. Longshore, Bucks county.
R. Anna Sanborn, Chester county.
Rachel Wright, Adams county.
Samuel Sellers, jr. Del. county.
Susan Fulton, Chester county.
Edward Ellerby, Philadelphia.
Joseph Fussell, jr. Chester county.
Esther Hays, do.
James Lewis, Delaware county.
Sarah Pugh, Philadelphia.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of this society, will be held at New Prospect school-house, on 7th day, the 16th of 9th month, at one o'clock, P. M.

The public are respectfully invited to attend.

WM. BURGESS, See'y.

KENNET ANTI-SLAVERY SOCIETY.

An adjourned meeting of this society will be held at Hockesson, on Seventh day, the 30th instant, at 11 o'clock. A. M. A punctual attendance of the members, and of all others friendly to impartial liberty, is requested. Charles C. Burleigh intends to be present.

JAMES R. PUGH, See'y.

ANTI-SLAVERY MEETINGS IN PHILADELPHIA.

There will be meetings held on Thursday and Saturday evenings, the 14th and 16th instant, at the hall of the Wilber Fisk Institute, northwest corner of Sixth and Haines street, at 7 o'clock, P. M. to discuss the following question, viz: "Can an honest citizen consistently vote for any candidate for Congress or the State legislature, who is not in favor of abolishing all portions of the constitution and laws which in any manner sustains slavery?"

The public is invited to attend.

A stated meeting of the Philadelphia Female A. S. Society will be held at S. M. Douglass' schoolroom, in 7th, below Arch street, on 5th day afternoon, 14th instant, at half-past 3 o'clock. ANNA M. HOPPER, Rec. Sec.

ANTI-SLAVERY CONVENTIONS IN INDIANA.

At a meeting held for the purpose, at Queensboro', on the evening of August 17th, the following arrangement was made for holding a double series of conventions in this State, to be attended by our eastern friends.

First Series.

Camden, Jay county, 15th and 16th. From Camden, the lecturers will proceed to Jonesboro', Grant county, to the anniversary of

Poetry.

For the National Anti-Slavery Standard.

THE FUGITIVE SLAVE.

AIR.—"The Troubadour."

Swiftly the Slave on his lone path doth run,
The North Star his beacon—day he must shun—
Flying like hunted deer, o'er hill and glade,
Fugitive! fugitive! ask Heaven for aid.

See the dark shadows that lie in thy way!
Hark! there are footsteps! flee, Slave, whilst thou may!
Bloodhounds are chasing thee, ready for strife.
Fugitive! fugitive! on, for thy life.

Dangers surround thee, and each thou must shun,
But see! a twinkling light—one post is won!
Now give the watchword—the low challenge send—
Fugitive! fugitive! here is a friend.

Rested thy weariness. On, stranger, on—
The North Star will guide thee—cheer up, begone!
Freedom is beckoning thee on thy way,
Fugitive! fugitive! Heaven is thy stay.

EMMELINE.

MEMORIES.

BY JOHN G. WHITTIER.

A beautiful and happy girl,
With step as soft as summer air,
And fresh young lip, and brow of pearl,
Shadowed by many a careless curl
Of unconfined and flowing hair:
A seeming child in everything,
Save thoughtful brow and ripening charms,
As Nature wears the smile of Spring
When sinking into Summer's arms.

A mind rejoicing in the light
Which melted through its graceful bower,
Leaf after leaf serenely bright,
And stainless in its holy white,
Unfolding like a morning flower:
A heart, which, like a fine-toned lute,
With every breath of feeling woke,
And, even when the tongue was mute,
From eye and lip in music spoke.

How thrills once more the lengthening chain
Of memory, at the thought of thee!
Old hopes which long in dust have lain,
Old dreams come thronging back again,
And boyhood lives again in me;
I feel its glow upon my cheek,
Its fullness of the heart is mine,
As when I leaned to hear thee speak,
Or raised my doubtful eye to thine.

I hear again thy low replies,
I feel thy arm within my own,
And timidly again uprise
The fringed lids of hazel eyes,
With soft brown tresses overblown.
Ah! memories of sweet summer eves,
Of moonlit wave and willowy way,
Of stars, and flowers, and dewy leaves,
And smiles and tones more dear than they!

Ere this thy quiet eye hath smiled,
My picture of thy youth to see,
When half a woman, half a child,
Thy very artlessness beguiled,
And folly's self seemed wise in thee;
I too can smile, when o'er that hour
The lights of memory backward stream,
Yet feel the while that manhood's power
Is vainer than my boyhood's dream.

Years have passed on, and left the trace
Of graver care, and deeper thought;
And unto me the calm, cold face
Of manhood, and to thee the grace
Of woman's pensive beauty brought.
On life's rough blasts for blame or praise,
The schoolboy's name has widely flown;
Thine, in the green and quiet ways
Of unobtrusive goodness known.

And wilder yet, in thought and deed,
Our still diverging paths incline;
Thine, the Genevan's sternest creed,
While answers to my spirit's need,
The Yorkshire peasant's simple line.
For thee the priestly rite and prayer,
And holy day and solemn psalm,
For me the silent reverence where
My brethren gather slow and calm.

Yet hath thy spirit left on me,
An impress time has worn not out,
And something of myself in thee,
A shadow from the past I see,
Lingering even yet thy way about;
Not wholly can the heart unlearn
That lesson of its better hours;
Not yet has Time's dull footstep worn
To common dust that path of flowers.

Thus while at times before our eye,
The clouds about the present part,
And smiling through them, round us lie
Soft hues of memory's morning sky—
The Indian summer of the heart,—
In secret sympathies of mind,
In founts of feeling, which retain
Their pure, fresh flow, we yet may find
Our early dreams not wholly vain!

I WANDERED BY THE BROOK-SIDE.

BY R. M. MILNES.

I wandered by the brook-side,
I wandered by the mill:
I could not hear the brook flow,
The noisy wheel was still.
There was no burr of grasshopper,
No chirp of any bird—
But the beating of my own heart
Was the only sound I heard.

I sat beneath the elm-tree,
I watched the long, long shade,
And as it grew still longer,
I did not feel afraid;
For I listened for a foot-fall,
I listened for a word—
But the beating of my own heart
Was all the sound I heard.

He came not—he came not,
The night came on alone,
The little stars sat one by one,
Each on his golden throne.
The evening air passed by my cheeks,
The leaves above were stirred—
But the beating of my own heart
Was all the sound I heard.

Fast, silent tears were flowing,
When something stood behind,
A hand was on my shoulder,
I knew its touch was kind;
It drew me nearer—nearer—
We did not speak a word,
But the beating of our own hearts
Was all the sound we heard.

Miscellany.

The following sketch, by Frederika Bremer, will answer, for a picture of fashionable life anywhere:

STOCKHOLM SUPPERS.

STOCKHOLM, 19th Nov. 1828.

MY BEST AMELIA: You ask what I am doing in the great city of Stockholm, while the strife-announcing banners of the Diet are floating in the air—while the wise and foolish heads of the capital city are striking against each other, and all the uninitiated are expecting to see a new-created Minerva spring out from the rude shock—you ask what I am doing when all this is going on? Ah, my friend, I sigh and yawn! I was at a supper day before yesterday, at a supper yesterday, to-day, too, I am to go to a supper, and if I live till to-morrow, alas! I must sup then, too.

"A supper!" I hear you ask; "and what is there so frightful in that?"

My Amelia, happy child of the country, stay with thy sewing and thy flowers; let the pure air caress thy cheeks; sing thy simple songs; let thy spinning-wheel hum on; finish thy days in peace and joy; eat thy frugal supper; go to bed at nine o'clock; thank God, and pray to him to preserve you from city life and suppers.

Do you wish to acquire at a distance some knowledge of the pleasures of the great and fashionable world, follow me in spirit for a few moments, and you shall be initiated into the mysteries of suppers!

We must adorn our heads with flowers! Invited a week beforehand to take our share in this party of pleasure, we must, in order to welcome it, call forth our brightest smiles!

The clock strikes eight, and we leave the mirror with a farewell glance, in order to get into the carriage, which is in waiting to convey us, rattling through the streets of the city, to where a long row of lighted windows invites us to stop.

Not a word of the uncurled locks, the torn dresses, and the thousand other small misadventures—one must always forget something. In all haste one puts one's dress in order again, and resumes the agreeable smile which was left on getting into the carriage.

The doors of the saloon are opened, and we enter gracefully. Is it a simoon or a sirocco, which breathes toward us from that mass of people and lights? One or the other it must be, and you feel already a universal feebleness and languor spreading over your intellectual faculties.

We are greeted, and we seat ourselves. God be thanked for quiet rest! If no earthquake should come, we will not soon get up. Sitting down close together, the ladies examine each other's dresses, compliment and joke a little together. We draw in our lips as if sucking sugar candy, while the compliments fall gracefully from them. Eyes wink, heads nod hither and thither, plumes wave, silk garments rustle, greetings, questions and answers are heard; there is murmuring and buzzing, constantly growing weaker, like a lulling storm. It stops—it begins again—it dies away—and all is still.

The card-tables are arranged; tea is brought in; prints are spread out. We play, and keep silence; we eat and drink; we look on and yawn.

It is warm and oppressive. The time passes slowly. The heat of the room increases, curls become straight, noses grow red, ears burn, eyes are tearful: we grow uneasy, we turn hither and thither, we pant and suffer.

We attempt to begin a conversation. A flow of thought would refresh our fainting spirits like a fresh spring of water; but alas! the ideas have, as it were, passed away from our heads, as the pomade from our hair, and we find ourselves scarcely sharp and bright enough to talk reasonably about the weather. And if you exert yourself to say something striking, you are answered by yes! or no! or indeed! as if one should say, "My dear friend, don't give yourself the trouble."

See, there is a gentleman approaching, with his hat in his hand, in order to make a diversion in the conversation. What did he say to you? You smiled so gloriously. Was it a compliment? No. Anything witty? No. Anything flat, then? No. Something, however? Yes, something that amounted to nothing at all. The poor fellow was rather sleepy; he has been losing at cards, and was, besides, suffering under the influence of the supper-sirocco; what else, then, could he say but, "It is terribly warm here!"

In order to awaken your involuntary slumbering senses, you look about among the numerous assemblage, to see if you can find some amusement in observing their peculiarities; in vain—all are so alike. A good tone and fine cultivation have so cut away and trimmed off in this circle—have put so far off all marked distinctions, all originality—that one becomes aware of no other difference in these individuals, than the small one made by dress, and that which compassionate Nature, an enemy to tiresome uniformity, always maintains between noses, eyes, and lips; which are here large, there small, here turned up, there drawn down, &c. &c. This is, after all, the whole difference.

Ices and cake are handed round. These give some refreshment to the room, and to the senses. We put the spoons to our lips, and enjoy ourselves in silence.

From the ante-room is heard the call of trumps, as they are thrown upon the table by the card-players. The company in the saloon are now in motion; we turn round, we stand up, we put down our little plates—we breathe.

The piano is opened. Good! May the enchantment of music put to flight the demons of ennui. A half-timid, half-presumptuous amateur, is pressed into the service. He asserts that he can do nothing—but he sits down to the instrument. He reddens, he turns pale, he trembles, but he strikes vigorously the patient instrument, and begins a song. Now, God be praised that is done, and that it was no worse.

After this, a real talent is manifested by another, who is unpretending, but quiet and secure in conscious power. He is singing the songs of Frithiof. The music, the poetry, are beautiful. The voice of the singer is firm and agreeable, although the heat and the crowd of people in the small room take from its clearness. The last accord is ended, the last note of the song dies on the ear—whence this silence in the company, this immobility? Is it transport, delight, enthusiasm? Suppressed yawns and sleepy eyes give the answer. The singer has sung to the walls. The supper-sirocco has blunted all the finer emotions.

The candles are continually burning more dimly, the heat becoming more oppressive, the air always heavier. We feel ourselves sinking into a lethargy; we arouse ourselves, feeling ashamed of our condition, and talk of fashions, of dinners, of the Diet, &c. &c. We force ourselves; we exaggerate, we fib, we scandalize, forced by necessity and our distress to say something—and wish ourselves anywhere else.

But the hours pass slowly along—the minutes stretch themselves out, as it were. We feel the want of doing so likewise.

We look over the engravings again; but we take them in our hands wrong side up. We talk again, but we say no for yes, and yes for no! We suppress our yawns with the danger of stifling in the act; we find *ourselves* wearisome, *others* intolerable; but we smile and nod at each other in the most friendly manner.

From eight to nine, from nine to ten, from ten to eleven, from eleven to twelve—we have sat still, and patiently, in this little tophet of heat and ceremony.

Our strength is exhausted; midnight has struck, and now we should certainly faint or die—but the doors of the dinner-hall are thrown open—the perfume of the viands operates on the nerves like *eau de cologne*—a call is heard, "Supper is ready"—and we are saved.

The company rise hastily, and *en masse*. We go out, two by two, or singly, into the supper-room, where an immense table—another land of Canaan—invites the weary, thirsty traveller in the desert, to the savory viands of superfluity and luxury. We arrange ourselves around the table, we crowd each other, we look out for a place; we wish to get by such an one, we are not willing to sit by another—at last we are seated.

And now we begin eating with the greatest and most serious earnestness; all intercourse ceases, except that which is kept up by the continual motion of knives and forks.

Dish after dish goes the round of the table. We eat, and eat, and eat. We experience a desperate want of indemnifying ourselves by some action, for the long inactivity and ennui to which we have been subjected, and we seize the first which offers itself. We eat till we are satisfied—more than satisfied, oppressed; but still we eat on with undiminished eagerness. At last the desert is brought on; the mothers, satisfied themselves, snatch bon-bons quickly from the plates and deposit them in their reticules and handkerchiefs—probably for the children who have staid at home—while the daughters observe with much interest the devices of the sugar ornaments and mottos, which are always at the same level of inimitable stupidity; or look at charades, and exercise their ingenuity in finding them out.

The meal has an end, luckily, like all others. The money of the hosts, in the shape of calves-foot-jelly, toasts, and wine, remain in our stomachs. With this burden we return to the saloon, stay a little while longer there, *pour l'honneur*, and talk of nothing; take leave at last, and go home wearied out in soul and body, to go to bed at one or two o'clock with an overloaded stomach, a heavy head and heart; retaining no other remembrance of the hours which have just passed away, than such as bring for their consequences, the next day, yawning and headache.

Meanwhile, the amiable host and hostess go about the dying lights, congratulating each other that the day is at an end; comforting themselves for the expense of the supper by saying it has been really splendid, and that people have enjoyed themselves much at their house. Deceived, short-sighted mortals! waita little—soon will your grateful guests reward you by other suppers, and will fully acquit themselves of the debt of ennui which they owe you.

There, my Amelia, you have a little sketch of a Stockholm supper; and, with a few exceptions, of all Stockholm suppers. They are a crowd of sleepy sisters, whose mother is named Idleness, and whose foster-mother, Vanity, carries them on with low courtesies from house to house. They have been called intolerable a thousand times, but yet we delay to banish them, because—Idleness and Vanity are stiff ladies, who have placed themselves in a situation demanding respect, and who cannot be roughly handled with impunity.

If one laughs at their hoop petticoats, he is in danger of being called foolish and impertinent.

If you think that a blast of November spleen has thrown too dark a shadow over this description of suppers—I cannot exactly deny it—but in its principal features it is true, and not caricatured.

THE DANCING DOCTOR.

A HIGHLAND TALE—FOUNDED ON FACT.

In the beginning of the eighteenth century, there lived in that beautiful and romantic Highland country which has produced so many poets and heroes, called *Streathspey*, a very respectable man of the name of Grant. He was of that rank or class which was the medium betwixt the chief, and the common tenant, called a *tachsman*, possessed of ample means, and living in a style of respectable hospitality, according to the spirit of the times. He was married to a person selected from the same class in life as himself, a woman much beloved and respected for her general correct deportment and amiable qualities of mind. It so happened, however, that this lady, owing to a temporary derangement of health, became unfortunately the subject of a species of insanity or *monomania*. She labored under a delusion so strong as to conceive herself to be a piece a *mechanism* viz: a clock, or a time-piece, an idea probably suggested to her mind by the presence of some such article of furniture in her chamber. Under the influence of this delusion, this worthy woman was wont to sit constantly upon a seat, and in despite of the entreaties of her grieving husband and family, she for nights and days persisted in imitating the motions and sounds of that instrument. This she did by swinging herself from right to left, in the manner of a pendulum, a motion in which her eyes and lips were made to concur, emitting at the same time a sound produced by her tongue resembling the clicking of a clock; and, when the hour was concluded, she indicated the number by striking her open hands, together, keeping time to the action of the horologe.

After using every means with a view to divert the lady from her extraordinary avocation, she was kept in retirement from public observation, and allowed to indulge without restraint in her absurd fancies.

While the lady labored under this mania, which, from the secresy observed by her husband and domestics, was but little known to her neighbors or the public, it so happened that a sturdy Highlander, a servant of her husband, who was located in a remote *shealing* in a glen, as a herdsman, came to the house to get a periodical supply of provisions for his subsistence. This man, Donald M'Alpin, was at the time totally unacquainted with the deplorable condition of his mistress, and the husband being absent at the time of his arrival, Donald, as he was wont, inquired for his mistress, with a view to get his usual supplies; and the domestics, either from design or accident, did not choose to enlighten him on the subject of her situation. Perhaps they were induced to conceal the circumstance from a curiosity as to the result of an interview betwixt her and Donald, who was himself a very eccentric character, and had often afforded a subject of great entertainment to his mistress, and others of the family, in more happy times. For the reader must understand that the said Donald M'Alpin was as grotesque in his dress as he was eccentric in his manners.

In his youth, Donald was deeply attached to the national amusements of his country,—that is, drinking *usquebaugh*, and dancing a strathspey. In the first accomplishment, he was deemed a proficient, it being generally allowed that he could swallow a glass of whisky with great grace and adroitness at one draught, and he was never known to complain of the depth of the *quoich*, or of the strength of the beverage. But in the other accomplishment, he was distinguished even in his best days more for his activity, than for his gracefulness of figure.

But to return to our subject. Donald, after a sojourn of considerable duration in the mountains, was received by the family with the usual degree of welcome; and knowing that he was a particular subject of merriment, and the source of good humor to his mistress, while under ordinary circumstances, they, without preface or explanation, ushered him into her presence.

Donald M'Alpin, full of the respect due to his lady, pulled off his bonnet; and, bowing his body into an angle of forty-five degrees, accosted her with the usual salutation. The apparition of Donald was so instantaneous and unexpected, as to throw her off her "centre of gravitation." The *pendulum* and the *click* were both for a time suspended, and a new idea struck the mind of the diseased lady. After a moment's reflection, in which her figure in the dance was vividly reflecting on her imagination, she sprang to her feet, and after having locked the door, and put the key in her pocket, to prevent the *ish* or *entry* of any of the inmates of the house into the room, she instantly challenged him to a competition in dancing.

Donald, after a day of hard traveling and fatigue, and without the aid of any refreshment, was in no wise disposed to engage in an undertaking which promised toil and no pleasure; but being, as aforesaid, quite unconscious of the situation of his mistress, he thought it his interest to comply with what he conceived to be an extraordinary caprice on the part of the lady, and after making what he conceived to be due apologies for the uncouthness and unfitness of his apparel, and many acknowledgments for the honor intended him, he agreed to do his best in a jig, on which the lady agreed to act the parts of both partner and musician, by humming and whistling a tune known by the name of "The Grants' Rant." Accordingly, the ball commenced, and "the mirth and fun grew fast and furious;" Donald, no doubt, expected that there would be a speedy end to a scene of action which he considered far too violent to last long. But he was doomed to be mistaken, for the preternatural action of mental disease only served to produce increased energy on the part of the lady; and poor Donald, gasping for breath, and "with a drop at every pore," found himself constrained, by the hardship of his case, to beseech his partner for a short respite. But all his entreaties were made in vain; she was deaf to these as "Craig-Ellachie," urging him at the same time to increased exertion by stirring words, and even blows, which, however, Donald received with a smiling face but sorry heart. Nature, however, could hold out only for a time, and Donald, at length, totally exhausted, slunk into the corner of the room, vowing by all the oaths known in his country at the time, (and these were neither few nor far between,) that he could not move a foot nor hand without a drink of usquebaugh! The lady, solely intent on her own comfort and amusement, thought that Donald's prayer and petition, at least so far as regarded herself, was but reasonable; and going to a cupboard where there was a bottle of his favorite beverage, she consulted her own feelings for the time, and helped herself plentifully "by *word of mouth*" out of the bottle. But owing to a perverseness of nature, incident to her condition, she returned the bottle to the press, and locked it up from Donald's longing eyes, put the key in her pocket, and resorted to the most active measures for resuming the ball, protesting that until the *dance* was ended, he would get neither meat nor drink.

In vain did poor Donald put forth the most piteous entreaties to be excused from making a toil of a pleasure, which he was totally incapable of renewing, either with comfort to himself or advantage to his partner. But, as might be expected, the effects of the liquor gave additional vigor to the lady's frame, and by sheer force, and by all manner of *bad usage*, she compelled Donald to move his heels again in the best manner possible. Fortunately, in one respect, for him, the master of the house, at length arrived, and, looking in at the window, was not a little astonished to see the performance going on within, and having forced open the door, he expelled Donald from the lady's apartment, with many stripes; and, indeed, he was glad on any terms to depart from a scene which proved to him so trying and unsatisfactory. Even the lady, by this time, had found that her exertions were fully equal to her strength, and being consequently in a state of great lassitude, she consented to retire to bed, which she had not visited for several nights and days, in anxiety to perform the duties of a time-piece, with necessary accuracy and perseverance. A calm and deep sleep soon came over her frame, and she continued in a state of somnolency for many hours, at the end of which she arose from bed in perfect possession of her understanding. It is to be presumed that the active circulation of animal spirits consequent on her recent exertions, had dissipated the evil humors which occasioned the mental affection under which she had labored. At any rate, the result was a most happy one, and great was the joy and rejoicing among the lady's circle of friends.

It was not to be expected that the agency by which the cure was accomplished, should be overlooked. The lady herself could give no account of the mode or manner by which she became a party to the "spree," with Donald M'Alpin, being unconscious of anything that happened while she was in the sad state of mental alienation; and all witnesses being excluded from the scene, Donald himself was the only person who could speak to the subject; and being no fool, he found it his interest to effect and say that the dance was suggested, and got up by him in consequence of a hint he had received from a fairy damsel, who "wooed" in Glenavon (to whom no doubt, his amplitude of *queue* and elegant dancing had recommended him) him with a view to cure his beloved mistress of her grevious ailments. Of course, he was well rewarded for his pains; and the best of the whole was, that Donald M'Alpin was thenceforth installed the great doctor of the day. Patients of all descriptions came to him from all quarters, and he found dancing more profitable, if not more agreeable, than in his younger days. And it was a well known fact, that the class of patients who labored under what is called *obstructed perspiration* and derangements of the circulation, never failed to derive the greatest benefit from Donald's prescription.

THE BROTHER AND SISTER.

The story which we are about to relate, happened last February, and is well known to those who resided at Lille. It is a drama, natural and simple—a true story, without exaggeration or extenuation—in which two children, the one eleven, and the other twelve, are the heroes. Alas for the times in which we live! men are degraded, uncharitable, and unfeeling. It is in the lives of children, we occasionally see examples of courage, virtue, and devotedness.

Of all seasons, the most distressing to the poor, is winter; fresh privations are ever arising, as the green foliage is replaced by flakes of snow—as the hard frost penetrates and reigns around. The poor tremble and shake in their scanty clothing—the east wind penetrates their miserable habitation—whilst their fireside is scarcely heated by the bit of smoky and blackened wood.

Pierre Durand, an honest mason of Lille, was esteemed by all who knew him, for his laborious habits, probity, and good conduct. He was left a widower, with two young children—the eldest, James, being only twelve, and Louisa, not eleven.—When deprived of his wife, Durand's house was still kept in order and neatness.

James used to accompany his father, and Louisa remained in doors, busily employed in the household affairs. For some time, the good mason was happy and contented—for he had sufficient for his own wants, and those of his children. But a change took place. Winter came, with its terrible cold and severity, which stopped the employment of the poor mason, and with that, disappeared the means of procuring daily bread. Durand was forced to sell, piece by piece, the little he possessed; and whilst he had a coat to sell, or any furniture to dispose of, his children suffered neither hunger nor cold. The room, however, soon became empty; also the cupboard. The cold was very severe, and the children were perishing with hunger. One thing remained. The brave father hesitated not, but took off part of his clothes, covered his children, and fasted, in order to give them bread. But he was not able to remain thus; exhausted by privations of all kinds, wasted by grief, tortured by cold and hunger, Durand became ill. The poor children wrestled with courage and self-denial, and endeavored to hide their tears in smiles, as they spoke of hope to their father. James and Louisa thought then of the means by which they could procure food to enable them to relieve their father, who, without assistance, would inevitably die. Every evening, when their father slept, they left his bedside, near which they always watched, and went gently to the street door, closed it cautiously after them, and quickly ran to a quarter of the town where they were entirely unknown. They then placed themselves under a window which they saw brilliantly lighted, and where a number of persons had assembled for pleasure, and began to sing—their little voices shaking with cold—one of those songs which in happier times they had learned from their mother. Sometimes a window was rudely opened, and a piece of money fell at the feet of the children, who eagerly picked it up with tears of joy; but often they passed long hours without getting anything; then they returned mournfully to their father, for they knew they were not able to give him anything; their only thoughts being on him. All at length seemed to abandon them, and to conspire against them. Their father was recovering, but they had no bread to give him, nor had they the means of procuring a warm drink. James, in despair, went and sung before all the coffee-houses and public places, but all was in vain—he only met with epithets and menacing words and gestures, which caused him to return in tears to his sister, who had remained in silence by her father's bedside.

Twice had James and Louisa returned without anything; and the third evening, on leaving the house, James declared he would not return without something to relieve his dear father. But alas! this evening passed as the two preceding ones. Repulsed by all, irritated, wounded to the heart by man's hard-heartedness, James took a resolution, for which only extreme poverty could plead an excuse.

"See," said he to his sister, "see the abundance of bread in that shop! The owner refused me a morsel, the parting, with which could little injure him, and would have been the means of preventing our father from starvation. I will have some."

"But it would be stealing," said Louisa, turning quite pale.

"That's true," replied he; "it's a dreadful crime; but then we must not see our poor father die—him whom we love so much—who was always so kind to us."

"No, no—they will put you in prison," Louisa said, tremblingly.

"So much the better—there will be one less to support; and then I can tell everybody that my father is dying with hunger, and they will come to succor him. Perhaps I shall soon have a little money, and then I will pay for the bread. But they must not take both of us; it would cause our father to grieve too much, if he lost both. Listen to what I am going to say, Louisa. I will contrive to secure one of those loaves; you must take it from me, then fly home. I will immediately make a noise, confess that I am the thief, and will be arrested; but you will be out of danger."

"Poor Louisa cried bitterly at hearing James speak thus. "It would be better," she said, "if I were arrested; you will be more useful to father."

"No," said James, "you could not speak to the gendarmes, and they, perhaps, might hurt you.—Go; do not cry, my dear little sister—kiss me, it will give me courage; I require it, for I know I am not doing right. When father hears what I have done, I am sure he will be much grieved. But I cannot see him starve; no! no!"

There was a broken pane of glass in the window, and James succeeded in extracting a loaf, which he gave to his sister, who fled according to direction. A noise which James made, attracted the attention of the people inside, who, perceiving that they had been robbed, cried out, "Catch the thief!" James, who had made a resemblance of running away, was soon secured; but when poor Louisa observed her brother going to prison, she ran to the baker's shop, and throwing the loaf on the counter, declared herself the thief, and that they had unjusly arrested her innocent brother. It was a scene at once lamentable, yet worthy of admiration, to see those poor children disputing who was the thief. The spectators of this touching scene were moved to pity these little creatures; and when the magistrate, who had been informed of the occurrence, arrived, the accusers of James and his sister had become their friends. The worthy magistrate, besides restoring them to liberty, raised a subscription, which was immediately carried to the brave Durand, who was thus saved from the horrors and misery of starvation. This act of devotedness was soon known throughout the town; and all vied with each other in benefiting these heroic children, and helping their father. Durand soon afterwards recovered, procured work, and is now enjoying, surrounded by his loving son and daughter, the happiness due to the industrious, which was the result of filial affection.

DIGNITY OF LABOR.

Carlyle's new work, "Past and Present," abounds in passages of singular force and beauty, in many of which are concentrated volumes of truth. These thoughts, with many others like them, are written of labor. Speaking of "the man who goes about pothering and uproaring for his *happiness*," he says:

"Observe, too, that this is all a modern affair—belongs not to the old heroic times, but to these dastard new times.

'Happiness, our being's end and aim,'

is at the bottom, if we will count well, not yet two centuries old in the world. The only happiness a brave man ever troubled himself with asking much about, was, happiness enough to get his work done. Not, 'I can't eat!' but 'I can't work' that was the burden of all wise complaining among men. It is after all, the one unhappiness of a man—that he cannot work—that he cannot get his destiny as a man fulfilled.

The latest gospel in this world, is, know thy work, and do it. 'Know thyself;' long enough has that poor 'self' of thine tormented thee; thou wilt never get to 'know' it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowing individual; know what thou canst work at; and work at it like a Hercules! That will be thy better plan.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river, there it runs and flows; draining off the sour, festering water gradually from the root of the remotest grass-blade; making, instead of pestilential swamp, a green, fruitful meadow, with its clear-flowing stream. How blessed for the meadow itself, let the stream and *its* value be great or small. Labor is life!

Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother; see thy fellow-workmen there, in God's eternity—surviving there—they alone surviving—sacred band of the Immortals. Even in the weak human memory they survive so long as saints, as heroes, as gods; they alone surviving—peopling they alone, the immeasured solitudes of time! To thee, Heaven, though severe, is *not* unkind. Heaven is kind, as a noble mother—as that Spartan mother, saying, as she gave her son his shield, 'with it, my son, or upon it?'

And who art thou that braggest of thy life of idleness; complacently showest thy bright gilt equipages; sumptuous cushions; appliances for the folding of the hands to more sleep? Looking up, looking down, around, behind, or before, discernest thou, if it be not in Mayfair alone, any *idle* hero, saint, god, or even devil? Not a vestige of one. 'In the heavens, in the earth, in the waters under the earth, is none like unto thee.' Thou art an original figure in this creation, a denizen in Mayfair alone. One monster there is in the world—the idle man. What is his 'religion'? That nature is a phantasm, where cunning, beggary, or thievery, may sometimes find good victual.

The 'wages' of every noble work do yet lie in heaven, or else nowhere. Nay, at bottom dost thou need any reward? Was it thy aim and life-purpose, to be filled with good things for thy heroism; to have a life of pomp and ease, and to be what men call 'happy' in this world, or in any other world? I answer for thee, deliberately, No?

The brave man has to give his life away. Give it, I advise thee—thou dost not expect to *sell* thy life in an adequate manner? What price, for example, would content thee? * * * * * *

Thou wilt never sell thy life, or any part of thy life, in a satisfactory manner. Give it, like a royal heart—let the price be nothing; thou hast then, in a certain sense, got all for it!"

THE BROKEN THREAD.

It is a bad sign when age is too proud to learn a useful lesson from childhood. If in my walks and friendly cottage calls, I can do any good to others, I am thankful; but the amount of my services is very small. Often, however, does it occur, that when I do no good to others, I get good to myself!

This morning, a little child, at a house where I called, came weeping to her mother in great grief. She had been sitting very quietly for some time, on a little stool, sewing at a little piece of clean rag for practice. When I inquired the cause of her trouble, it was a broken thread: the poor little girl seemed overwhelmed with the conviction that her work was at an end.

"Did you think, love, I could not fasten it on again?" asked the mother, wiping away the streaming tears. "Yes," sobbed the child. "Oh! but I can though, in a minute," said the mother. "See, love! see."

Dear little child, thought I to myself, thy grief and thy simplicity are just like mine. How often and how long have I sat weeping and sobbing with, as it were, a broken thread in my hand, not considering how easy it would be to my heavenly Father to fasten all the broken threads, and to heal all the broken hearts of his children.—*Old Humphrey.*

IT IS TRUE.

Dr. Channing in one of his latest addresses, said with as much beauty as force, "that the grand end of society is to place within the reach of all its members, the means of improvement, of elevation, of the true happiness of man. There is a higher duty than to build alms-houses for the poor, and that is to save men from being degraded in the blighting influence of an alms-house. Man has a right to something more than bread to keep him from starving. He has a right to the aids and encouragements and culture, by which he may fulfill the destiny of a man; and until society is brought to recognize and reverence this, it will continue to groan under its present miseries.

THE BEST CONUNDRUM OF THE SEASON.—Why should Lavater have made a good soldier? Because he was a capital fellow to *write about face*.—"Punch."

ANECDOTES.

Follow your Calling.—An old minister in Scotland, was appointed by his presbytery to communicate their decision to a young man who had applied to be licensed to preach. His employment had been the manufacture of *besoms*, [brooms,] and having been converted, in the ardor of his first love, he thought he must be a preacher. The presbytery examined him, and being decided in such cases, they declined his application: and the candidate being called in to hear the result, an old clergyman said to him with great deliberation, "My young friend, the Lord requires every man to glorify him in some particular calling, some in one, and some in another, according to the talents he hath committed unto them: and the presbytery are of opinion that the Lord desires that you should glorify him in making besoms."

Quick Wit.—Even the celebrated Curran sometimes met with his match. He was once examining a cross-grained, ugly-faced witness, from whom he in vain sought to get a direct answer. At length he exclaimed—

"It is no use trying to get the truth out of *you, for I see the villain in your face!*"

"Do you sir!" retorted the man, with a grin, "why then it must be so—but faix, *I never knew my face was a looking-glass before!*"

Confused Identity.—"I will come down and give you a thrashing, if you don't stop your impudence," said a man to a political opponent from Ireland, who was railing at him from the street below his window. "Come along," said Pat; "I only hope I shall be by when you do it."

Pumping the Sea Full.—We have somewhere seen an anecdote of an Irish sailor, employed at the pump of a leaking vessel at sea, who first looked over to see how high the water was at the side, and after pumping an hour or so, he again looked over, and finding the vessel four inches deeper, he exclaimed—"Captain, dear, I'll pump the say full at this rate; I've raised it four inches already!"

KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester county, Pa. on the mail ronte between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned places, there is an easy communication by means of stages.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils. The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS:—For tuition, boarding, washing, &c. $30 per term of *eleven weeks*, one half payable in advance. An extra charge of $4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for $25 per term. Pupils will furnish their own wash-basins and towels. Books and stationery furnished at the usual prices. Persons residing in the immediate vicinity, will be admitted as day scholars.

The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*
Chester co. Pa. August 31, 1843. 6m.

Lehigh and Schuylkill Coal.

THE best coal, of the above description, selected carefully for family use, can be had by leaving orders with J. M. McKim, at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.
August 22, 1843.—tf.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail.
CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.
Philadelphia, May 4, 1843. 6m.

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," FOR 1843, IS FOR SALE, AT 143 Nassau street,—Edited by Maria W. Chapman, and containing choice articles by some of the ablest men in the anti-slavery ranks. Also, a few packs of anti-slavery visiting cards, beautifully executed—very cheap.

TEXAS AND MEXICO.

JUST published, and for sale at 143 Nassau street, fourth part of "The Legion of Liberty:" being a remonstrance of some of the Free Men, States, and Presses, to the Texan Rebellion, against the laws of Nature and of Nations. Price 6 cts. single; 50 cts. per dozen.
July 13, 1843.

PROSPECTUS

OF THE REPUBLICATION OF THE

Christian Lady's Magazine,

EDITED BY

CHARLOTTE ELIZABETH.

To be published monthly, at 12 1-2 *cents per number*

Many periodical miscellanies exclusively appropriated for the ladies, composed of light materials, are diffused throughout our country; but a dignified religious magazine, adapted to the female members of the Christian communities, still is requisite. A highly valued work, edited by Charlotte Elizabeth, is published in London; the various topics of which are sterling in value, and permanent in their application; and these are discussed with an animation that renders them highly attractive and beneficial. Whence, the "*Christian Lady's Magazine*" is peculiarly adapted to enliven the hours of female domestic solitude; to spiritualize the affections and the understanding; to sustain faith, hope, love, and patience; and to stimulate obedience, fortitude, zeal, and perseverance; by the encouragement derived from meditation on divine truth, and the examples of those disciples, "who now inherit the promises." Combined with the essays in prose are chants of the sacred lyre, replete with fervid devotion and mellifluous harmony; which aid Christian ladies to warble the song of praise to "the Lamb that was slain," with "melody in their hearts to the Lord;" thus imparting both spiritual wisdom and consolation.

Charlotte Elizabeth, as an author, is extensively known, and highly esteemed in the United States. Although she is very decided in her principles, and unreserved in avowing and defending the truth as she understands and believes it; yet all her writings breathe the same spirit which the apostle Paul manifested in his delightful and exemplary supplication—"Grace be with all who love Jesus Christ in sincerity!"

The Christian Lady's Magazine will be issued as soon as it is received from London, a *facsimile* of the English edition, in monthly numbers, each containing 96 pages; which will form two handsome cabinet volumes, for only *one dollar and fifty cents per annum.*

As a new volume will be commenced in July next; it is proposed that the re-publication shall begin with the number for that month. *Subscriptions will be received at the Publication Office, No.* 102 *Broadway, New-York; and the work may also be had of all booksellers and periodical agents.*

JOSEPH MASON, *Publisher.*
No. 102 Broadway.
New-York, May 25th, 1843.

PHILADELPHIA ANTI-SLAVERY OFFICE.
No. 31, *North Fifth street.*

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00 in advance will pay for six copies for one year,